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IN RELIGION

NOVEMBER

1914

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that they go forward"*

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SAN ANTONIO

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OF WHAT avail is prayer? A whole nation conspired, one Sunday last month, to mass their supplications to Almighty God that he bring peace to the war-smitten peoples of Europe through the intervention of his divine grace. It was a beautiful concert of national good will, probably without a counterpart in all history; but its beauty was enhanced or diminished to the degree in which our people brought to it a noble or an ignoble conception of the nature of prayer. For a whole nation to unite in a superstitious conceit that somewhere in the heavens is throned a Power who might, if he would, bring the tragedy of woe which has fallen on Europe to speedy termination—but whose postponement of such intervention of grace depended upon whether a score or a million human voices were lifted at one time in beseaching prayers—whether a nationful of human souls remembered or forgot to use fitting forms of supplication; such national functioning would have neither beauty or holiness; it involves a species of debased national idealism.

* * *

BUT if on the other hand prayer is conceived to be simply eager desire turned Godward; earnest desire deepened and strengthened and solemnized and ennobled by association with one's highest and noblest conceptions of the Divine in being, then a national service of prayer may become most fitting and appropriate. It were tremendously worth while that a nation pause to think of its deep concerns and hopes and relationships, in the atmosphere of religion. But the essential factor in religion, as we understand it now, is not abject dependence on, or submission to, an Arbitrary God, but active and eager enlistment of responsibility for the things that a righteous God stands for, to make his good will triumphant in the world through triumphant fellowship. The God to whom the nation prayed, October 4th, is the God who dwells in the hearts of the nation's men and women; and the prayers must find effectual answer in what the God-bearing souls of men and women in America and elsewhere can do for the removal of the passions and superstitions that make war possible, from the springs of modern civilization. May every liberal church that had its part in the national "Peace Day" make no mistake as to its solemn responsibilities in the matter. It isn't enough for us to cry out against the superstitions of those who brought the wrong idea of prayer to the churches, that day. We must make effectual our realization of our higher conception, and consecrate afresh through the contagion of that rich service, our firm grasp on the ideals of peace and good will, of human brotherhood and comradeship in the Divine which count mightily for progress against the stupid inertia of the war-superstition.

* * *

SOME years ago—in some dark ages almost to be forgotten—when the "Federal Council of the Churches of Christ in America" had its inception, and all the Christian denominations of the country were invited to send delegates to the organizing assembly, the Unitarians sent three good men, Edward Everett Hale, Charles W. Eliot, and George F. Hoar, if we remember rightly, to be our representatives. It turned out that these men and what they represented were not wanted in that assembly, however, and they were voted "to the outside"; a stupid blunder for which many people are now sorry and ashamed—the Unitarians themselves being least disturbed about it. It is interesting to note that it was at the suggestion of the Executive Committee of this body that President Wilson appointed "Peace Sunday," in which all denominations, including Jews, Catholics—and Unitarians, united; and that by a recommendation of this committee a large number of churches throughout the land sang on that day a "Hymn of Peace" contained only in a Unitarian

Hymn book, and written by a Unitarian clergyman, John Haynes Holmes, of New York. We suspect that this sort of "recognition," largely unconscious, counts more to our satisfaction than any formal recognition in assemblies and councils. Whenever "Nearer, My God, to Thee" is sung, or the words of Emerson or Martineau read, or the precepts of Eliot or Hale urged as kindling inspiration in any pulpit or religious gathering, we are "recognized" in a way that splendidly counts; we rejoice in an unconscious fellowship that binds us with every denomination in the land, often despite themselves, and it is no superficial satisfaction for us to know that to the words of one of our own prophets a whole nation was asked to find lyric expression in a "Day of Peace."

* * *

WE HAVE already spoken in these columns of a unique publication issued from a prominent New York house, called *The Unpopular Review*, which revels in the delight of taking the "off-side" on all the current "progressive notions" of "uplift reformers." We confess that we find *The Unpopular Review* very piquant reading; even when we don't agree with it we enjoy it mightily, perhaps more than when we do agree with it. It is so clever in its way of searching out weak points in the propaganda for "democracy," "direct legislation," "trust-busting," "equal franchise," "eugenics," and the like! But we refer to this unique review in the columns of our sober editorial comment at this time solely because of the sorry significance of a compliment of one of its friends which the publishers are shrewdly using in its advertisements. "I am told that it is the best gentleman's magazine in the world." Now *why* the "best gentleman's magazine?" Of course the sorry significance of the compliment is that "gentlemen," the world over, are taken for granted as being on the cynical side of all social problems. The eagerness for "social uplift," for extended democratizations, for reforms and "progressivisms" of all sorts is something to smile at in good society. And beneath the smile it is good form also to nurse a sagacious fear, which finds rejoicing relief when something can be smartly said on the other side.

BUT WHY should this be so? Why are "gentlemen" constitutionally unprogressive—and cynical? They are supposed, and not without reason, to include our best people, and in no superficial sense of that phrase. They belong to a class who have opportunities of wider education, more refining culture, broader outlooks, and more stimulating experiences than men of more restricted social privilege. They might rationally be expected to be the thinking men, and the keenly responsible men of their generation. And yet the writer of this sinister compliment of *The Unpopular Review* is right: the attitude which this magazine avowedly takes toward all social questions is indubitably the "gentleman's" side. It is sure *not* to be unpopular in the clubhouses and homes of the leisurely classes.

* * *

OF COURSE everybody realizes that all reforms and "uplift movements" come first in a crass and crude form; they are sure to enlist quickly the interest of noisy and uncomfortable zealots; they are sure to be urged in extreme forms, and a good many blundering excrescences of folly have to be removed from their popular phases before their permanent values are fixed. It is wholesome to have counter-voices of remonstrance against such crudities and fallacious incidents, good to have an *Unpopular Review* which speaks up boldly—though with a safe and very comfortable courage—on the other side. We may honestly say that the essential substance and spirit of this unique periodical has as yet brought no radical offense to us. But the sobering fact is that anybody taking this attitude is assured beforehand of popularity "with gentlemen." It is the "gentlemen's" point of view. Whereas, according to our notion of things, with the education, culture, developed intelligence, range of life-view supposed to go with the privilege of the "gentleman" ought to go also some eagerness and zest for essential progress, interested not simply in searching out the folly and mistakes of reformers, but in reinforcing and broadening their essential ideals with the rectification of vital and valid interpretations. We need a generation of gentlemen who are actually "best people"; alert for wide vic-

tories for intelligence and refinement, enlisted for effective culture, dominated with a spirit of *noblesse oblige* which accepts knightly responsibilities for social advancement and human progress; which is not class-bound, but race-interested. What would a generation of "gentlemen" like that say of a periodical whose flaunted program was like that of the very clever *Unpopular Review?*

* * *

WHAT is the matter with the "Direct Primaries?" They were devised to rid us of corrupt boss-control in politics; to give the intelligent and honest citizen a chance to make his conscience count in public affairs. The "caucus" and the bar-room primary, the intrigues of the spoilsmen and professional politician were supposed to be done away with, when the average citizen is given his "direct action" in the selection of party candidates and the formulation of party policies. So splendidly democratic did the direct primary scheme appear that despite the machinations of the machine politicians who everywhere put up a vigorous fight against the reform, its policy has been adopted very extensively throughout the country—with what result? Boston with a most thorough-going "direct-action" civic scheme thinks that it is getting "the worst it has ever endured" in way of mal-administration; in New York state the picked candidates of Murphy and Barnes have overwhelmingly defeated all who opposed them on "uplift" tickets; Sullivan and his machine are triumphant in Illinois; Penrose wins out royally over reformers-within-the-party, in Pennsylvania—almost everywhere where the direct primary method has been conspicuously put to test, this year, the bosses have had a walk-over; things have gone overwhelmingly their way. Which gives the cynics and "stand-patters" a legitimate chance to smile—and jeer! What is the trouble?

* * *

OF COURSE the explanation of the apparent breakdown of the direct primary scheme is very simple, and very wholesome to consider, however bitter to those most interested. Democracy only works when democrats tend to business. Direct action in public service is only of avail when intelligent and responsible citizens *directly act.* The first stage of social and political reform is to give conscience and intelligence their full, fair chance for assertion in public affairs, with no stifling of free speech, no hindrance to independent action, and no thwarting of popular will. But the second stage is to have conscience and intelligence actually *make good* in effectual responsibility. The failure of the incipient experiments of the direct primary consists of failure at the second stage. Not enough American citizens are yet converted to the virtual passion of patriotism; not enough intelligent men are yet awakened to the morality of good citizenship; not enough church-going Christians have discovered the Christliness of faithful neighborliness; not enough men who mean well and hope handsomely have felt the divine sting of social responsibility. Here is where all the trouble lies. A big part of the "progressive program" of men who actually believe in a nobler and wiser social order in America lies not in devising shrewd methods of giving the honest man his chance, of striking off the shackles of corruptionists and grafters; but of arousing honest men to use their chance when they get it, to rid themselves of the shackles of indifference, prejudice and blundering partisanships, which so often cause them stupidly to fail when the righteous machinery of progress has been put into their hands. The recent failure of the direct primary experiment does not indicate that anything is wrong with the idea—only with the people who have failed before the challenge of the idea.

* * *

ONE OF the most useful functions of the American Unitarian Association is its publication department. In many ways it may prove the most useful, and already has given good account of itself. Its catalog of tract publications no doubt contains some "rubbish of outgrown platitudes and out-dated conservatisms"; but it contains a preponderating amount of very good stuff, thoroughly worth while and very wisely distributed. Its recent tract publications have been exceptionally good and progressive. But without checking in the least the output of these things, we wish that they might be supplemented by some missionary literature of another sort—tracts for men who won't read long things, but who may be attracted by short,

pithy, masculine statements of things: forceful paragraphs, succinct summaries, challenging questions and answers, and the like; in other words, *dramatic campaign ammunition*. Especially in the West and South is there a genuine demand for such things. The Western Conference Statement of "Things Generally Believed," which both THE UNITARIAN ADVANCE and the *Pacific Unitarian* keep set up for their back covers, ought to be attractively printed in form for envelope and church-door distribution; a genuine list of noted Unitarians in literature and public service could well be put in another such attractive folder; a folder containing not only "Our Faith" in its bald form, but with quick statement of how it came into being, in James Freeman Clarke's picturesque offsets to the "Five Points of Calvinism" which really give "Our Faith" its peculiar significance—this also would make an effective campaign document. "Why We Are Different," "Something Better Than Superstition," "Good People Who Don't Go to Church—Why?" "The Modern Man's Christ Taught," "The Modern Man's Faith," are some of the headlines which might open terse, commanding, and enlightening four page folders which would receive the attention that fifteen page tracts could never gain. We have to remember that in this generation a multitude of thinking and very useful people, especially men, are not literary; they are too busy. Their attention has to be snatched and not persuaded. They are overwhelmed with reading matter of all sorts, and are often most influenced by something that simply strikes a spark. We speak from experience. Because in the seventies and eighties a sermon made over into tract-form was a fitting method of missionary propaganda is no reason why in 1914 something different might not also be effectual.

* * *

WHEN, in 1883, the American Unitarian Association committed itself resolutely to an aggressive method of church extension activity by the appointment of department superintendents in charge of the various seetions of the country, a man of commanding preaching powers, and wide reputation for courage and sagacity in our denomination was assigned to the very difficult field of the Southern department. The story of Rev. George L. Chaney's energetic service in this field is a most inspiring one. The problems of the field were peculiarly baffling, and the denomination at the time did not realize as it ought, the signal importance of Mr. Chaney's work. Had that work received the backing that it deserved and had it been continued as aggressively as he began it, undoubtedly the story of Southern Unitarianism today, would be more spacious. We are glad that the Unitarians of Atlanta where Mr. Chaney's headquarters were and where he established his first church, have in hand a fitting testimonial to this resolute champion of our faith in the great Southland. We hope that none of our readers will miss the appeal which we publish elsewhere in its behalf. Seven hundred dollars is a very modest sum for so beautiful a service.

THE FORUMS AND THE DEMOCRATIZATION OF RELIGION.

LAST June a conference was held on Cape Cod which may well prove to have an unusual significance. It followed the Sagamore Conference which gathers together in friendly counsel under the inspiring leadership of Mr. George W. Coleman and his associates, the leaders of the social awakening within and without the churches. This after-conference was a meeting of the representatives of the forums which are springing up all over the land. It marked the coming to self-consciousness of this new movement and revealed its rare promise. One who listened could not but wonder if this did not mark the beginning of a regeneration of the church, possibly of society—if it might not be the birth of a new religion.

Two hundred forums have sprung up all over our land. They are spontaneous and indigenous. No outside agency has fostered them by missionary endeavor or superimposed them on communities. The times were ripe and the forum is a child of the times.

It is interesting to compare them with the churches. The churches are wondering how to stem the drift away from their portals, how to stimulate attendance and how to reach the common people. The forums with a success that is little

short of amazing are reaching the people and are in most cases reaching the very people whom the churches are utterly failing to reach. The problem of the churches is to get the people. The problem of the forums is to accommodate the people.

The churches are, in far too numerous instances, apart from life and are not in vital touch with their own times, are not recognizing the great currents of modern thought or dealing with the great pressing problems. The forums deal only with the burning questions of today, individual and social. It is not a perfunctory and conventional attendance which taxes their capacities, but an eager and interested one. They reach people where they live. They deal with their living interests. In their newness the forums have not the burden of inheritance which even the freest of the churches have, no outworn machinery, no forms with lost meanings.

The barriers of race and religion have yielded very slowly to the unifying influences of the churches and plans for church unity usually involve impossible concessions to the point of view of the proposer. The forum has at the outset secured a fortunate fraternity of widely differing classes and creeds, races and peoples and points of view. Its basis is fairness and the presentation of every side of a question and it makes for mutual understanding.

That the forums are to exercise a marked influence on the churches can hardly be questioned. Our church services are not democratic. Aside from the hymns and responsive reading the people have only a passive part in them. The rest of the service is aristocratic or monarchical. One man selects the hymns, reads what scripture he chooses, offers the prayer and does all the talking. It is strange this has never been questioned. The eager attendants at the forums are democratizing the service by claiming the right to question the speaker and to ascertain the soundness of his conclusions. And the same man does not address them on manifold themes. It is a long step towards the necessary democratization of our church services. Possibly some day we may have the collegiate idea and a group of neighboring churches will form a circuit and each minister will specialize and give his best sermons in all. And probably we shall evolve some plan for making our services more democratic in the selection of hymns and scripture and sermon themes and the participation of all. Our present plan is based wholly on the presence of a prophet and marked too often by his absence.

The forum has fortunately touched a high note. It is essentially religious. Many, perhaps most, of the forums have developed within churches. Their spirit is reverent. Simple devotional services are often a part of their programs. They are doing more than any other agency to "religionize the social movement and to socialize the religious movement," and to rid religion of some of its outgrown methods and to fit it for service in the great new age of democracy.

E. S. W.

THE COMMISSION ON METHODS OF CANDIDATING.

The Commission authorized by vote of the American Unitarian Association at the last annual meeting "To consider and report upon the possible improvement of the methods of hearing candidates in our churches and selecting ministers for vacant pulpits" has organized for its work: Rev. Edwin M. Slocombe, Chairman; Rev. Harry Lutz, Secretary. Ideas and suggestions are desired from both ministers and laymen. They will be accepted and considered in strict confidence. They may be sent to the Secretary of the Commission: Rev. Harry Lutz, 91 Park St., Newton, Mass.

NEW ENGLAND FELLOWSHIP COMMITTEE.

The New England Fellowship Committee has received from Charles Elmer Beals, until recently of the Congregational ministry, an application for the certificate of commendation issued by this committee: Louis C. Cornish, Julian C. Jaynes, Robert F. Leavens, Sec., 10 Prospect St., Fitchburg, Mass.

ROBERT F. LEAVENS.

CONFERENCE OF THE MIDDLE STATES AND CANADA.

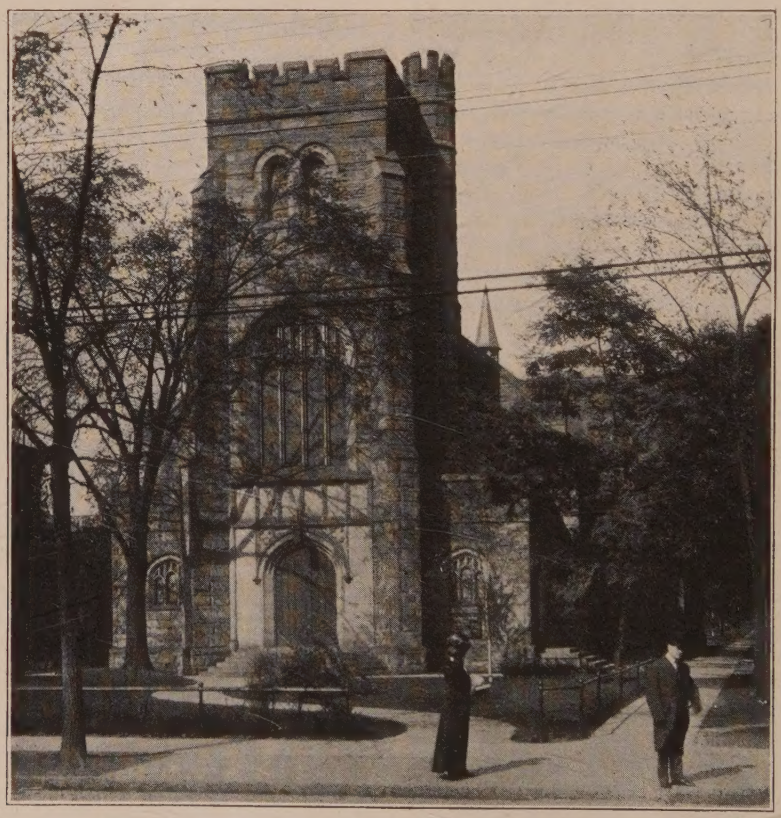
The date of the Annual Meeting of the Unitarian Conference of the Middle States and Canada, as previously announced—November 9th, 10th and 11th—falls on election week. Therefore the date has been changed to November 16th, 17th and 18th. The Conference is to be held at Syracuse, N. Y., in the May Memorial church.

The Story of Unity Church, Cleveland, Ohio

A Brief Historical Sketch.

THE history of a church may be likened to the history of a settlement, and it is well that all need not know of the heartaches, the sacrifices and the patience that were required to build it; and the founding of a liberal church in a very conservative atmosphere is a doubly trying experience. When our sister cities, Buffalo, Detroit and Cincinnati, were each organizing a Unitarian church, the off-shoots from the New England plants, Cleveland, too, was making a like effort.

There have been three distinct periods in the movement, two which came to an end leaving hardly a trace of themselves on which to found a new period. Rev. George W. Hosmer, who was well established in Buffalo in 1836, was very anxious that a society should be organized in Cleveland, and came occasionally by invitation for the few friends who had known him in their Massachusetts home. These visits were as a benediction to the homesick ones. Nor was this the only opportunity enjoyed by them, for when occasionally ministers passed through the city they were invariably invited to preach. Early in 1852 Mr. Charles Bradburn (who was an abolitionist) had seen in the papers that Mr. Robert Hassall, then of St. Louis, had preached on the "Higher Law," a subject with which all the conservative papers and pulpits in the country were in little sympathy. By Mr. Bradburn's invitation Mr. Hassall came to Cleveland and preached in a hall on Superior street, remaining here five months. In the summer of 1854 Mr. H. M. Chapin wrote to



UNITY CHURCH, CLEVELAND, OHIO.

the American Unitarian Association that in the autumn his new hall would be opened and that if the association would contribute $300, the friends here would raise a salary of $900 for a minister, and so in October, 1854, Rev. A. D. Mayo, of Gloucester, Mass., came. There was a Congregation of between seventy and eighty families and a Sunday school of sixty children. The names of those most actively interested were Mr. H. M. Chapin, Mr. Charles Bradburn, Mr. William Perry Fogg, Mr. David Wasson, Mr. C. M. Severance, Mr. Rodney Gale, Judge D. R. Tilden and Dr. A. Everett. Mr. Mayo writes: "There were scores of good families who were Unitarians in New England, but finding the social status of the denomination in Ohio not exactly what it was in Massachusetts, they kept aloof. Still," he says, "my welcome by the city was all I could desire, and although I knew I said many things in public that must have made the ears of 'the godly' tingle, and especially the stalwart Democracy, they were friendly and for a year I wrote an article every week in Mr. Thomas Brown's *Ohio Farmer*." He had many calls to lecture out of the city, and delivered one long course at Akron. Mr. Mayo was not a strong man, and failing health determined him to seek a more friendly climate, and in December, 1855, he accepted a call to Albany, N. Y. Then there was a lapse of twelve years with no regular preaching.

One notable occasion which should be mentioned was the hearing of Rev. Dr. Bellows of New York, and Father Taylor of Boston. It was a joint service in Chapin's Hall, all arrangements having been kindly made by Mr. Chapin. Again Rev. Dr. Hosmer, who now was president of Antioch College, Yellow Springs, O., showed his interest and sent a young man, Rev. Henry W. Brown, to Cleveland in the hope that he might have a hearing; and in an informal way forty friends were gathered together on the first Sunday in January, 1867, in the parlors of Mr. Rodney Gale. So much interest was manifested in this gathering that on January 14, a meeting was called (fourteen in number) for the purpose of organizing in legal form a society which should be called the First Unitarian Society of Cleveland. January 28, another meeting was called, with an attendance of thirty-five persons. Officers were chosen and a committee was appointed to draft a constitution, by-laws and a bond of union, and to report the same for consideration. At this time Case building was nearly completed, and through the kindness of Mr. Leonard Case the room that has since been used as the Circulating Library in that building was given free of charge until April. During this interval the Sunday service was kept up regularly by ministers from the East. From April to October the meetings were held in the old Melodeon Hall on Superior street. In the autumn Case Hall was completed and was engaged at a rental of twenty-five dollars a Sunday. In November, Rev. T. B. Forbush, of West Roxbury, Mass., was asked to preach, and again invited for two Sundays in January, which visit decided the people to call him to Cleveland. The invitation was accepted and in March, 1868, he entered upon his work here. The year of devoted zeal to the cause brought together a good congregation from the outset to hear Mr. Forbush.

The Board of Trustees consisted of the following gentlemen: Messrs. H. H. Little, S. A. Jewett, Rodney Gale, John Outhwaite, F. C. Goff. The people who constituted the movement were of Cleveland's best, earnest and attentive, strong men and women who made the effort respected and influential from the first. There was a growing interest in liberal religion all through northern Ohio, and the minister was called many times to preach at Sandusky, Elyria, Ashtabula, Wellington and many other places on the Western Reserve. In June, 1870, a very interesting meeting of the Western Unitarian Conference was held here. Hon. Artemus Carter, of Chicago, presided. Rev. James Freeman Clark, of Boston, gave the opening sermon. There were present Rev. George W. Hosmer, Revs. Robert Collyer, Robt. Laird Collier, and Charles W. Wendte, of Chicago, Rev. Charles Brigham, of Ann Arbor, Rev. A. D. Mayo, of Cincinnati, Rev. W. R. G. Mellen, of Detroit, Rev. Frederick Frothingham, of Buffalo and Rev. S. S. Hunting, of Quincy, Ill. I may mention in this connection that in Sept., 1872, Rev. F. L. Hosmer, then on his way to his new charge in Quincy, Ill., stopped in

Cleveland and preached to a good congregation.

There were two notable events in Mr. Forbush's ministry here; one, the proposition of Mr. J. H. Wade in regard to a church building, which was not met in a way at all satisfactory to him, and consequently came to nothing; the other a prolonged discussion of the Catholic church to education, which continued through some eight weeks in 1874 and attracted much attention throughout the state. To the large congregations that met from Sunday to Sunday at Case Hall, Mr. Forbush preached a new theology and to many it was their first introduction to Unitarian ideas, so that his years of preaching in Cleveland were of great value to the liberal thought of the community. In April, 1876, he resigned his pastorate to take charge of the Chicago Atheneum. And now after eight years of earnest effort to establish a permanent organization, we were left possessing solely a Sunday school library, two book-cases, a melodeon, pulpit, bible, and the Ladies' Society about nine hundred dollars in the bank. These were painful experiences, but as nearly twenty years have passed we may let them lie "in purple distance far." After this effort the feeling was very strong that it was useless to try again, and we are indebted solely to the kindly interest of Rev. J. L. Jones, of Chicago, and Rev. Charles W. Wendte, then of Cincinnati, for the impetus which led to another start. Through the interest of a few friends Rev. John H. Heywood, for many years minister of the Unitarian church in Louisville, Ky., spent the month of May in 1878 in the city, and conducted services in Weisgerber's Hall. His visit was helpful in many ways and encouraged the purpose already decided upon by some, to resume services permanently in the autumn. In August Rev. F. L. Hosmer, who had been spending a year and a half in Europe for study and travel, wrote his friend, Mr. Wendte, that he thought of returning in the autumn. This letter, being sent to Mr. George R. Gale, brought about a correspondence at once, and immediately upon Mr. Hosmer's return in October, he was invited to come to Cleveland for two Sundays. Some had known of his successful pastorate in Quincy, Ill., prior to his going abroad, and were pleased that this opportunity to hear him was open to them, for they were looking toward him as a possible leader. On the last Sunday of that month he conducted services in Weisgerber's Hall, with a congregation of about fifty people. The next Sunday saw the number somewhat increased. During the intervening week a meeting was held at the house of Mr. W. P. Southworth, at which thirteen persons were present. The matter of resuming services was discussed, but no definite action was taken. Mr. Hosmer remained over the third Sunday by request, postponing an engagement with the Third Unitarian Church in Chicago to do so. As a result of this visit he was asked to come to Cleveland and make a trial of the field until the following July. Money was pledged to cover the experiment; for experiment it was felt to be. Some were hopeful, others doubted; but all agreed that the only way to know what might be done was to make the trial. In accepting the call to this society, Mr. Hosmer urged that the movement from the start should look steadily to a building of its own. He returned from his engagement in Chicago and took charge of the work on the last Sunday in November. The place of holding services was at first a matter of question. The Opera House was offered at a very reasonable rental and promised larger congregations; but it was thought best to keep to the smaller hall, under the feeling that though the attendance might be smaller, it was sure to be more coherent and to assimilate better such new accessions as it might gain. Accordingly service was held each Sunday in Weisgerber's Hall. The Board of Trustees consisted of Messrs. Thomas Kilpatrick, Thomas White, Edgar Sowers George R. Gale, Bushnell White and James Storer; Secretary, Mr. George O. Baslington; Treasurer, Mr. H. L. Melton. The singing at the services was wholly congregational. There was a gradual increase in the attendance. In February a Sunday school was started with twenty scholars. In the following May a subscription was started to purchase a lot for a church building, and the present site was secured. It consisted then of two house lots with a frontage of 116½ feet. The smaller building was torn down, the larger one was moved to

the western side of the double lot and was afterwards sold with 35½ feet of land. The double lot, together with liabilities assumed and the expense of moving the larger frame building, cost about $16,000.00. This amount was covered by the subscriptions thus far, and under the circumstances, with the growing confidence felt in the movement and with the great need of more favorable quarters for the Sunday services and associated work, it was deemed safe and wise to begin at once to build. Mr. Hosmer, Mr. George R. Gale and Mr. Edgar Sowers were appointed a building committee. Mr. W. P. Southworth, though declining to serve officially, rendered the committee valuable service. Mr. George H. Smith was selected as architect, and ground was broken for the present edifice in the latter part of August. In September the services in Weisgerber's Hall were resumed and there was an encouraging gain in the attendance up to the closing Sunday of its occupation, March 14, 1880. On the following Sunday, March 21, 1880, the first service was held in the new church. Those who were present will never forget the joy of that occasion. It was to many the glad realization of a long deferred hope. Mr. Hosmer preached upon "Some Principles We Stand for as a Church." The congregation filled the church, including many outside friends. Later the furnishing of the church was completed, and the organ was purchased. All this, with the cost of the building, involved a total expenditure of about $15,000.00. On Sunday, October 17, 1880, the services of dedication took place according to a prepared and printed order. Dr. Bellows, of New York, preached the sermon, taking for his theme "The Importance of the Spiritual Forces in the Individual and Collective Life." There were present and taking part Dr. George W. Hosmer, then of Newton, Mass., Rev. T. B. Forbush of Detroit, Rev. C. W. Wendte of Cincinnati, Rev. J. L. Jones of Chicago, Ill.; and there were read letters of good-will and congratulations from Dr. Bartol, Dr. James Freeman Clark, Dr. Edward Everett Hale, Mrs. Ednah D. Cheney, of Boston, Professor David Swing, of Chicago, Gov. Bagley, of Detroit, Rev. J. C. Learned, of St. Louis, Rev. W. C. Gannett, of St. Paul, Rev. J. V. Blake, of Quincy, Ill., Rev. A. D. Mayo, and others. In the evening there were brief addresses by those taking part in the morning service, and also by Hon. D. L. Shorey, of Chicago, Rev. G. W. Cutter, of Buffalo, Rev. Charles T. Collins, of Plymouth Church, Cleveland, and Rev. Mr. Perrine of the Universalist Church at Willoughby. Both morning and evening services were of high and noble interest and made the occasion one long to be remembered. The following year the debt incurred in the building of the church was paid off; the subscriptions, as in the purchase of the lot, ranging widely in amount, many of the smaller ones really ranking with the greatest in moral value, judged by the sacrifice they involved. In the summer of 1883 the raising of money for the addition of chapel and parlors was taken in hand, Mr. Hosmer devoting most of his vacation to this purpose; and the following February saw the completed building as it now stands. The total cost of addition was about $9,000.00, not including the stage arrangements which were afterwards added by the Unity Club at a cost of $550. The Unity Club was organized in the fall of 1880 (Mr. E. P. Wright being the first president) in the little ante-room to the right of the pulpit; and this room for some time served to hold its meetings. Beginning with a few members and feeling its way, it came gradually to such lines of study and work as its calendars and special programs of lectures, readings and entertainments during the years of its existence, will show. The reading of "Nathan the Wise," twice in the parlors of the church, and also at the East End, created great enthusiasm, and its presentation of the "Oedipus Tyrannus" in February, 1889, was a most noteworthy event and at the time without parallel, save in connection with a few leading universities. Through its agency some of the most scholarly and instructive lectures have been given in the city; and its courses of study have been of benefit beyond the Club membership. The Sunday school, beginning with twenty members, has reached one hundred and twenty-five. Comparatively speaking, it has never been a large school, but those who have been workers in it have always felt its high standard

and reverential spirit, thus making its influence of great value both for moral quickening and intellectual gain.

From the very beginning of the organized society in 1878, the "Ladies' Society" has been an efficient co-worker of the church in many ways. Beside much charitable work from time to time, it has had the charge of the social gatherings of the year and its annual "reception" in the autumn has been for many years an occasion that has brought together many outside friends, as well as the whole congregation. It is worthy of notice in this sketch that one of the first free kindergartens in the city was housed in Unity Church. In 1884 the "Domestic Training School" was opened and for eight years had its home here. Through the generosity of Mr. W. P. Southworth a cooking school was opened, and it may be said it was through those most interested that children of the public schools were taught cooking for the first time. These schools were not directly connected with Unity Church, but were under the charge of a company of young ladies connected with other churches as well as Unity; but the church was in close and active sympathy with the undertaking. The use of the rooms occupied, with fuel, and light when necessary, was freely given and the work was all the better done by reason of the wide interest and association.

It is beyond the scope of this sketch to go farther into the details of our church history, whether as to its inside work or outside influence; but I could not speak of this collective work as fully as I have, without mentioning its leader during these last years. Mr. Hosmer worked upon long lines and was content to wait for permanent results, as his fourteen years among us will testify. He has said of himself that he had never been ambitious to be a popular preacher, but a rare combination of intellectual and spiritual gifts gave him power to uplift his hearers and gained for him the esteem of a wide circle outside of his congregation. The strength of his intellect was apparent in his ripe scholarship, his well balanced judgment and his freedom of thought; and through his spiritual insight he was able to interpret for his people life's mysteries from their highest plane. Through the printed sermon and his broad interests he was widely known, and was called upon constantly outside the church for services that none but a liberal minister could perform, throughout the city as well as all through Northern Ohio. In the Art School, especially in public charities and in his theological discussions, he lent valuable assistance and his opinion was always highly regarded. Mr. Hosmer's pastorate closed in the summer of 1892, his farewell sermon being preached on Sunday, June 27, and printed in the *Plain Dealer* of the next morning.

He withdrew with sincere regret from

Rev. Minot Simons

the work to which he had given himself steadily for fourteen years, moved thereto by the sense of needed rest from pulpit and pastoral care. In leaving, it was a source of gratification to the church and to Mr. Hosmer that he left it harmonious and united, and never in a better condition for another to carry it on. It was rather expected by many of the congregation that Rev. Paul Revere Frothingham, of New Bedford, Mass., would follow; but the resignation of Rev. William J. Potter, with whom he was then colleague, made it impossible for him to give a decided answer until December, at which time he decided to remain in New Bedford. Professor Francis A. Christie, then of Cambridge, Mass., preached for the month of September; Rev. John R. Effinger, of Chicago, for two months, and various others

filled out the Sundays through the year following Mr. Hosmer's resignation. At a meeting of the trustees, held in the church March 12, 1893, a motion was made and passed that they should call Rev. Marion Murdock and Rev. Florence Buck, who were then in Oxford, England, to be ministers of the society. An acceptance was received in May and in September, 1893, the ladies began their work among us. Through their instrumentality a Young People's Club, an Emerson Class and a Kindergarten Class have been added to the activities of the church, and a Loan Library of books on liberal religion added to the Post Office Mission work. The annual meeting of the church was held April 2, 1894. After the transaction of regular business an informal discussion of the present prosperous condition of the church was entered into, during which much enthusiasm was shown for the work of the ministers now in charge.

In January, 1900, Rev. Minot Simons was called to the pulpit and is still in charge. In 1902 the church building was sold and a lot purchased at the corner of Euclid Avenue and E. 82nd Street. Services were held in the hall of the Western Reserve Historical Society Building until the new church building was dedicated in November, 1904. The move to the new location was a wise one. The church has steadily grown in numbers and in power.

The Collapse of European Civilization and the Way of a New Order

By Rev. Albert R. Vail,

Minister of the Unitarian Church of Urbana, Illinois.

THE eyes of the world are riveted upon the conflagration which is now consuming the civilization of Europe. Industries, commerce, libraries, universities, priceless cathedrals, and the infinitely more priceless flowers of European manhood are being mown down like so much grass before the machine guns of the maddened armies. In less than three months time the most resplendent civilization the world has seen has fallen and no one can predict how far downward and backward it will fall.

It is almost too terrible a sight to contemplate. But it is worth the pain of the investigation if thereby we may find the cause of this collapse and a way by which in the future such disasters might be prevented. In fact that is the chief value of evil; by its occurrence we may learn the way to its eradication. When a great city, a Chicago or Boston, is consumed by fire we rebuild the city with a more durable material, upon a more imperishable foundation, in order that such a catastrophe may never occur again. May we not in like manner rebuild the fallen civilization of Europe, upon a foundation so adamantine in its steadfastness and with a material so everlasting in its nature that it may never fall again? If so, the terrors of this war would beget a blessing that would make us thank God for even such a catastrophe as is now devastating Europe.

One searching glance makes clear as sunlight the truth that the civilization of Europe collapsed because it was built upon the doctrine of the survival of the fittest. There were treaties, it is true, and international agreements, but, when the instinct of national self-assertion and the lust for dominance in the councils of the nations arose, treaties were only "scraps of paper." Who broke the treaties is not the essential thing. Many of the great powers are today enslaved by the thirst for world-wide domination. They want territory, colonies, influence, empire, they long to see other peoples bow before their will. Some learned writers declare this domination of the strongest is a biological necessity. All the cosmic forces, they declare, make for the predominance of the race which has the vastest wealth, the most far-reaching science and the most ruthless

lust for power and conquest. If this be the truth about cosmic evolution the outlook is indeed hopeless. If survival of the strongest be the final word in international ethics the present clash of the nations is inevitable. So has it been in the past, so will it always be; one nation after another, mad with the ambition for empire, rises in its power, conquers for a day and then collapses. Nothing founded on force, said Napoleon in his chagrin, can long endure. If this law of race assertion and the conflicts of the jungle must always prevail among the nations there is no future for human civilization. Empires will rise and then fall, for their sovereignty is always temporal. "It is fraught, in addition, with thousands of sorrows, remorse, and perplexities, and its end are regrets, deprivations and self-condemnation."

Fortunately for the future of the race, and our peace of mind our most recent biologists have repudiated "the gladiatorial theory of the struggle for existence." This is brought out brilliantly by Professor Tyler of Amherst in an engaging little volume just from the press.[1] The new biologist discovers in the rise of the family, the tribe, the nation a tendency toward altruism which is the most irresistible force in all evolution. Like a huge iceberg, to adapt a figure of Prof. Tyler's, humanity drifts southward toward the sunlit waters of the Kingdom of God. Surface winds of egoism and self-assertion beat against it with all their fury but the iceberg moves steadily onward toward its sublime destination. Why? Because nine tenths of its vast bulk is in the depths of the sea and in those depths the currents of altruism and love press irresistibly southward toward the peaceful waters of universal brotherhood. Nothing can withstand this divine current flowing through the evolution of humanity.

But the chief factor in this tendency toward the union of the races into a celestial family is, as Prof. Tyler convincingly demonstrates, the great historic religions and the luminous, life-imparting personalities around which they center. In the heart of each of us, we might say, is a divine candle of self-sacrificing love but it is easily covered and subdued by the instincts of self-assertion. We need the breeze of the Holy Spirit to fan it into flame. And this heavenly breath of God, as history has shown, blows upon the minds of men through the windows of the words and lives of great prophetic teachers. The civilization of Rome had collapsed to a degree unparalleled in all the disasters now raging in Europe. Egoism reigned throughout the vast Roman empire. The candle of self-sacrificing affections had almost gone out so that Celsus noted in amazement that the Christians really loved each other. Into that world came the gales of the Holy Spirit blowing through the windows of Jesus' heart and his apostles' words. In a few years thousands of slumbering candles in peoples of a hundred races had flared into so brilliant a flame of brotherhood that there took place a social revolution which, as Benjamin Kidd has declared, was never paralleled in human history. As has been said, the strongest army that ever entered Europe consisted of Paul, Silas and a few fishermen. Their general was the invisible Christ. As the results of their conquest, the social revolution they affected and the education they have given Europe through all these centuries, the altruistic tendency in evolution received a re-inforcement it has never lost.

Or again, the Arab tribes were in the seventh century sunk into the utmost depths of degradation. They even buried their daughters alive. War and pillage and murder were among these desert tribes a continuous occupation. Into that dead world a Mohammed was born. Through his words there came an impulse toward social justice, forgiveness, love of neighbor so mighty that it kindled the flame of love in even the wild Arab hearts, bound together, into the mightiest of nations tribes who had fought each other for ages and sent them forth to convert a large section of the world to the ideals of brotherhood and justice. It is true they descended to conquest. But as Prof. F. W. Arnold of the University of London has, with a mass of historical evidence,[2] proven beyond question, the great conquests of the Moslems were made through their

[1] *The Place of the Church in Evolution*, Houghton Mifflin Co.

[2] See his volume, *The Preaching of Islam* (Scribners, 1913).

words of fiery conviction and spiritual persuasion. And so righteous was the government and the social order they founded through the inspiration of Mohammed that even Christian clergy rejoiced to have the tyranny of the Christian Empire of Heraceon overthrown and the righteous, merciful reign of the early Califs set up in its stead.

Thus did both Christianity and Islam through their genius for communicating the divine impulse toward international brotherhood weld together diverse races and nations into an edifice of righteousness and peace. It is true when the pristine purity of their early gospel was obscured, divisions and complications came in. But notwithstanding all their decadence these two religions have remained two of the greatest forces for democracy and brotherhood on the earth. A Mohammedan student the other day complained to me that it was almost impossible to get a Moslem to fight with any enthusiasm for his country. Islam has extinguished from the hearts of its followers the virtue called patriotism. Would that Christianity had done the same in Europe!

In a word, religion as communicated through great prophetic personalities is the only power on earth strong enough to unite the hearts of divergent races and nations and ensure a lasting peace. As Baha'o'llah, the mighty prophet of universal peace has said, we can tie together bars of iron with a string. That is a treaty of peace. But the first jar will break the string. If, however, we melt the iron bars in the fire of the Love of God and recast them in the mould of universal brotherhood we will achieve a union which will endure. To make a peace treaty after this war has laid Europe desolate—that will be a glorious beginning. But how are we to render it more than a "scrap of paper" before the rise of national self-interest? There is but one way—create a new heart in the nations. And there is but one efficient way to make a new heart; bring the peoples in touch with great and inspiring personalities. New hearts are contagious. There is nothing on earth more infectious than love.

Now churches should create new hearts by transmitting through the radiant personalities of their members the Holy Spirit that was in Jesus, their founder. They should have been able after nineteen centuries of teaching to have prevented this war in Europe by training the nations to love each other. But the spiritual efficiency of the churches has waned. They can no longer make men see that God has made of one all nations of men and that nations should love even their enemies. This spiritual inefficiency is due in part to denominationalism, a breaking of the Christian army into warring cohorts. No wonder the churches cannot conquer the nations of Europe to international peace when so much of their energy goes to trying to conquer each other or in simply running an organization. On the other hand our sectarianism is due to our spiritual weakness. If the love of God burned with its primitive brilliance and glory in the hearts of all our denominations, our Congregationalists, our Unitarians, our Baptists, our Methodists would each behold that glory in the heart of the other and forgetting all divisive dogmas clasp hands and become one. Then of a truth could we make *one* the hearts of the raging nations.

The only way to a new international foundation for Europe and the world is a world-wide revival of vital religion. This alone can rear out of the wreck of the present order the divine civilization that is to be. The one supreme need is, therefore, to watch for and advance this revival when we behold the signs of its coming. Periodically have spiritual revivals, like the coming of the spring, swept over the desolate world. Moses, Buddha, Jesus, Mohammed were centers for the dawning of such seasons of spiritual springtime. Many prophetic voices today tell us they see even through the clash of war and dissolution the signs of the coming spring. The cry for peace in all America is a sign of the new order. We had not, until within the last thirty years, even dreamed of universal peace. The appeal for social and industrial justice is another sign of the springtime of human brotherhood. The rapid appearance of religious dramas, religious novels, the world-wide movement toward liberal and universal religion are all signs that the spiritual force which is to inaugurate the era of the oneness of humanity is already stirring in the world. The appearance in the

darkest corner of the orient of the Bahai awakening which Rev. R. J. Campbell has called one of the greatest movements of this age or any other age is a magnificent sign of the new era. Dr. J. Estlin Carpenter introduced its present leader, Abdul Baha, at Oxford with the statement of the late Dr. Jowett who went so far as to say that he thought the Babis, as the Bahai movement was then called, might become the greatest religious movement since the birth of Christ. He based his prediction on the exalted life and teaching of the Bab, and doubtless on what he had already seen accomplished. In the Bahai movement we have clearly a spiritual force so great that it can unite the most antagonistic races and religions into a spiritual brotherhood where the members will gladly die for each other. It is able to unite into perfect union not only members of different sects but those age-long enemies, Islam, Judaism, Hinduism and Christianity. By creating a new heart in the millions who in all parts of the world have caught its spirit it is able to anticipate the universal brotherhood of the Most Great Peace. The spectacular achievements of the Bahais is made possible through the power that, like a divine light shines through the lives of its leaders the Bab, Baha'o'llah and Abdul Baha—their lives and the dynamic words they have written and spoken.

The whole movement reveals the secret of a new social and international order. It will arise as every great religious brotherhood has arisen through the contagion, as Prof. Tyler puts it, of that mighty force called spiritual personality. An exalted personality is a channel through which divine love is released to transform the world. We will build the new order when we can give forth this priceless contagion. Therefore all books, all movements, all leaders who can spread this new spirit are to be cherished. In a few years we shall perhaps find this present war is only a belated blizzard in April. As soon as it clears away the flowers of the new hearts, and the glory of the springtime of universal civilization will appear on every side. But the best of it all is that we, if we follow the signs of the times, may become the radiating centers through which the warmth and the light of that spiritual springtime may shine through the world.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

OUR LOST SAFEGUARDS.

THERE is no circumstance of the present gigantic conflict between the nations of modern Europe which is more conspicuous, and which has been more generally commented upon, that the utter failure of all of those safeguards against war which we had believed were gaining such strength in this day and generation. In spite of "the wars and rumors of wars" which have vexed the world during the last two decades, in spite of the militaristic cabals in all modern countries which for wholly private and ulterior motives have kept national jealousies and suspicions actively alive, in spite of the enormous and ever-growing armaments which have waxed upon every hand as a perpetual menace to the continuance of international amity and coöperation, there are many of us who still believed that there were forces being generated and movements being organized in this new age of rapid communication, widely diffused knowledge, and awaking social idealism, which were making inevitably for the establishment of peace, and which would perform, in the event of threatened hostilities between the nations, veritable prodigies of pacification. Indeed some of us, in moments of cheerful optimism, were so sure of the new guarantees of peace which were the unique product of these latter days of ripening civilization, that we were quite ready to believe, and have more than once confidently prophesied, that the time, long since foreseen and foretold by Isaiah, was actually at hand, when "nation shall not lift up sword against nation, neither shall they

learn war any more." But alas! in one terrific week of overwhelming disaster, we have seen every fondly cherished safeguard swept away, like the levees of the Mississippi before a flood, and the world plunged into such a maelstrom of fire and sword as humanity has not seen since the dark days of the Huns and Tartars.

First among these shattered bulwarks of the peace cause must be named that wholly materialistic and yet apparently efficacious doctrine laid down by Mr. Norman Angell in his famous and widely read book *The Great Illusion*—a title, by the way, which has proven, in the light of recent events, to be more apt than its author probably ever intended! Here we were given an apparently unanswerable demonstration of the fact that, in these modern days of close-knit social relations, the commercial and financial interests of the great states of Europe and America were so inextricably bound together by the ties of mutual advantage and disadvantage, that war today was a practical impossibility. For Germany to make war upon England, said Mr. Angell, was at the same time to make war upon herself . . . . the fall of London would instantly be followed by the collapse of Berlin. In the old days, when international trade was unknown, and wealth was in forms which were moveable and hence subject to capture by the enemy, war upon one's neighbor might be a highly profitable proceeding. But today, when the prosperity of English manufacturers is dependent upon the equal prosperity of German buyers, and wealth is everywhere concentrated in purely representative forms, such as checks, money orders, negotiable securities, etc., war today spells the simultaneous ruination of both combatants. Nation is bound to nation by economic bonds which are too strong to be snapped again by war, was our author's conclusion. But alas! how is our theorist refuted by the facts! When the test came in the fateful days of last July and August, these bonds upon which we were learning to place so much reliance for the restraining of the war-lords of the world, proved to be about as effective as the ropes with which the Lilliputians bound our old friend, Gulliver. And already intimations are reaching our shores, that, in spite of the awful cost in men and money, the war is not altogether unwelcome to English trade interests, which had long been looking with fear and envy upon the rapidly increasing volume of German commerce overseas!

Again, great emphasis has been laid in recent times upon the world-influences of our modern schools and universities, and the impossibility of embroiling peoples whose leading thinkers in science, philosophy and literature speak a common language of culture, and dwell side by side in the undivided realms of the intellect. See the students, we have been told, who are constantly journeying from nation to nation to the great centres of learning—a phenomenon the like of which the world has not seen since the golden days of medieval scholarship. Look at the exchange-professorships which are being established in all the leading universities of Europe and America. Behold the numerous international societies devoted to the pursuit of science, arts and letters. See the essentially international character of all modern literature and learning! Is it possible that, in a world dominated by such universal interests, and led by such enlightened men, the barbarism of war can again make its appearance upon the earth? And yet, alack-and-a-day! when the conflict began this safeguard was shattered in an instant. Nay, worse, our professors and savants, so far from opposing the war, were not even indifferent but outdid all other classes of citizens in their enthusiasm for the fray and their narrow-minded support of the participation therein of their own particular governments. Take Germany, for example, whose numerous scholars of international reputation and influence we would naturally think would be among the first to repudiate the intolerable insolence of the Prussian autocracy and its indefensible responsibility for the catastrophe now upon us. On September 4th last, Mr. Edwin D. Mead, of Boston, returned to London from a visit of ten days in war-beset Germany, during which he talked with leading thinkers in all the great university centres of the Empire, among others Prof. Harnack, Prof. Haeckel, Prof. Eucken, Prof. Lamprecht, Prof. Wundt, and Prof. Foerster. All of these

men, says Mr. Mead, in a published interview, "believe Germany's cause to be absolutely just and right" and approve the war as "an imperative defense of the country against a surrounding circle of jealous enemies"! Nor does proximity to the scene of conflict, with its inevitable fanning of the fires of local patriotism, at all explain this amazing exhibition. For the most eminent of the German scholars in our own country, like Professors Munsterberg and Kuno Francke, of Harvard, "see red" exactly like the ruffian of the back-alley, and in their bitterly partisan endeavors to support the outrages of German militarism have given such an exhibition of casuistry as the world has not seen since the palmy days of medieval scholasticism.

Worse still, what are we to say of the failure of the international labor movement as a power for peace in the modern world? Here for a decade or more we have heard the proud boast of the Socialists of Germany, England and France that a call to take up arms would be instantly answered by a call to lay down tools. Again and again the rulers of the world have been threatened by these organized hosts of the proletariat with a universal paralysis of industry as an immediate consequence of an outbreak of war. Many of us have fondly believed that right here, in this clear recognition by the laboring classes of the iniquity of armed conflict and their brave determination to resist it at any cost, was the one sure guarantee of peace for which the world has been patiently waiting ever since the far-away days of ancient Israel. But, alas and alack again! —"'tis true, 'tis pity, 'tis pity 'tis 'tis true"—when the storm broke, the socialists and syndicalists and all the rest ran valiantly to cover, with the merchants and the professors. The claim is made, to be sure, that the threat of a general strike by the socialists of Italy maintained the neutrality of that country in the face of the obligation of the Triple Alliance—but proof of this fact has still to appear. Again we have been told that when at last the truth came out of Germany, we should find that the Socialist Party had not belied its promises; but trustworthy information, which has already come to hand, in the form of German socialist newspapers, reports from travelers, etc., seem to discourage this expectation. More impressive are such unquestionable facts as the formal action of the Labor Party in England endorsing the support which its representative in Parliament gave to the war policy of the English ministry, the acceptance of offices in the war-cabinets of Belgium and France by distinguished socialist leaders of these two beleaguered countries, the statement of Mr. Mead that the socialists of Germany are as united in their support of the Kaiser as the great body of their fellow-citizens, and the actual presence at the front, in the battle-lines of the contending forces, of hundreds of thousands of those who had solemnly pledged themselves as brotherworkingmen never to take up arms against one another. It is plain that the feet of this statue are also clay. The most promising and heroic movement for peace that the modern world has known is of no avail.

And then, lastly, there is the church! Here has Christianity been preaching its great gospel of peace for something over nineteen hundred years. In outward form and appearance, its churches represent today the largest, wealthiest and most extended organizations of men and women in the modern world. All five of the great nations engaged in the struggle for armed supremacy are nominally Christian. Four of these support great ecclesiastical establishments, for the propagation of the religion of Jesus, as a part of the regular machinery of government. In two of them, at least, the head of the state is at the same time the head of the official church. And yet, when the cataclysm of war, which would seem to be the summation of everything which is essentially antithetical to the ideals and principles of Christianity, shook Europe in the latter days of last July, the churches did nothing more to stay the catastrophe than so many straws to stay the onrush of a sweeping hurricane. They did not even lift their voices in honorable, even though vain protest, against ultimatums and mobilizations and declarations of war. To be sure, the delegates to the Peace Congress at Constance, who steadfastly held their meetings "in the midst of alarms," put on record their convictions as to the appalling situation; and the Quakers of England, faithful as ever to their pacific ideals, issued a noble

statement of mingled appeal and condemnation. But these lonely voices, crying in the wilderness of storm and stress, only made the prevailing silence of the churches everywhere the more conspicuous. On the whole, organized Christianity was dumb and impotent. And this in the face of the fact that war is essentially a manifestation of a certain way of thinking, mode of feeling, a type of character, with which every phenonenon of the spirit religion is traditionally supposed to be concerned!

Here, certainly, is the most melancholy spectacle of all!—the greatest war the world has ever known raging in the nineteen hundred and fourteenth year after the birth of Christ, and the church of Christ an utterly inconsequential factor in the dreadful situation! We look to the church for help in this overwhelming "time of trouble," says Mr. H. G. Wells—now as always the keenest and most just of contemporary observers—and, with few exceptions, it fails us absolutely! "Its universally present organization speaks no coherent counsels. Its workers for the most part are buried in the loyal manufacture of flannel garments and inordinate quantity of bed-socks for the wounded. It is an extraordinary thing," he continues, "to go now and look at one's parish church and note the pulpit, the orderly arrangement for the hearers, the proclamations on the door, to sit awhile on the stone wall about the graves and survey the comfortable vicarage, and to reflect that this is just the local representation of a universally present organization for the communication of ideas; that all over Europe there are such pulpits and such possibilities of gathering, and seeing that it gathers nothing and has nothing to say. Pacific patriotic sentiments it utters, perhaps, but nothing that any one can act upon." And then he goes on to speak of the pathetic death of "that simple, faithful, honest, old man," Pius X, which came at just the moment when the crash of ruin was breaking upon the world, as the perfect type and symbol of the situation; and tells again the *Tribuna's* touching story of the Pope's last hours. "The Austrian representative, asking him for his blessing on the Austrian arms, he feigned not to hear, or perhaps did not hear. The Austrian asked again, and again there was silence. Then at a third request, when he could no longer be silent, he broke out, 'No! I will bless peace!'"

Such are some of our lost safeguards! But let us not therefore despair. The time must come when the tide will slowly ebb, and the dry ground of social order, wasted and ruined to be sure, but still the dry ground, will appear again. And then, if we be wise, shall we proceed to build bulwarks against the flood which shall never fail! This war itself shall teach us the depth of the foundations that we shall lay and the height of the walls that we shall rear. The merchants of the world, taught that war is the enemy of all trade and the consumer of all wealth, will bind themselves in a league of peace which shall hold forever. The scholars of the world, taught that war is a total eclipse of civilization, will reach glad hands of mutual brotherhood from land to land, the clasp of which no mailed fist will ever again be able to sever. The workers of the world, taught that their gospel of international fraternity is truer than they had themselves imagined, will martial unbroken phalanxes of international good-will and next time resist the call of blood and iron to the death. The church, taught anew that war and religion are absolutely and eternally irreconcilable, will preach a gospel of peace, which shall listen to no compromise and wrest from every last apologist of militarism an "unconditional surrender." These things shall be! Not again shall man prove himself helpless against his own worse nature. Cannibalism, famine, pestilence, infanticide, chattel slavery—all these evils have yielded to the unconquerable spirit of humanity. Why not war also? With all these came a day when the bulwarks against them held! Why may not war's day of doom be now at hand?

HIS PEOPLE.

God hath no Chosen People,
  Else were He less than God;
No altar, shrine, or steeple
  May claim His partial nod.

We *all* are of His choosing,
  Who of His making are,
And only our refusing
  Can His vast purpose mar.

—*C. S. P.*

Our Readers' Exchange

EDITOR UNITARIAN ADVANCE:

While we are thinking about the name of our so-called denomination it is inevitable that the names of the various organizations within the National Association should come up for consideration. The unity of spirit exhibited in the excellent symposium on "The Unitarian Name" in the September number of the ADVANCE leaves no doubt as to the place which the word "Unitarian" holds in the minds of most of our ministers. We are inspired to feel that our fellowship has one of the three best names known in indenominationalism, and that our name is possibly destined to be the greatest of these. What then of the names of the various organizations?

It is sufficient to list them without comment.

The Unitarian Sunday School Society.
The Alliance of Unitarian Women.
Young People's Religious Union.
Unitarian Temperance Society.
General Conference of Unitarian and Other Christian Churches.
National League of Unitarian Laymen.
Unitarian Fellowship for Social Justice.

Our whole system of theology and the basic principles of our denomination are clearly, accurately and persuasively told in this list of names. For our Sunday school is a society, our women have allied themselves together and to the cause, our young people have formed a religious union, we promote temperance through social agency, our general conference includes other Christian churches, our laymen throughout the nation have formed a league, and we hope to secure justice by means of a fellowship. The fatherhood of God and the brotherhood of man could hardly be better expressed than in this list of names.

Equally inspiring are the names of our periodicals:

The Unitarian Advance.
The Pacific Unitarian.
The Christian Register.
The Word and Work.
The Beacon.
Unity.

A TRIBUTE TO REV. GEORGE LEONARD CHANEY.

IN THE new Unitarian Church of Atlanta, Georgia, now in process of construction, we shall place a memorial window as a tribute of affection and esteem to Rev. George Leonard Chaney, the founder of the Unitarian Society in this city, the builder of the first church here and its minister for over seven years.

Dr. Chaney came to Atlanta and effected on organization of the church in March, 1883. The building of the first church, a very beautiful small Gothic structure, took place soon after, and was dedicated in April, 1884. Dr. Chaney's ministry continued here till 1890.

This window we propose and plan will be of beautiful Gothic design, in keeping with the architecture of the building, and will be placed in the front end of the church. It is to be of the best art glass and of artistic pattern. Its dimensions will be eighteen feet four inches in height, and twelve feet six inches in width.

Many friends of the Atlanta church everywhere who have been in touch with the society here during the years of its struggles, will be interested to know that great progress is now being made. The new church will furnish the setting for inspiring worship, will be a home for the worshipful, a place of meditation and prayer open to friend and stranger, and a hive of service for the community. *We want you to have a share in this art window for the personal thought, the love and esteem you have for Dr. Chaney, and the sentiment that clings to what he did in this city.* Sentiment must have its personal ties. You have with us the personal interest in a common cause and the friendship of the great worker for whom we name and dedicate this window.

Those of you who have known Dr. Chaney through his many years of service will recognize the fitting memorial.

This window will cost, when complete, about $700.00. We want to have this fund in hand by Jan. 1, 1915.

Your contribution will be most gratefully received.

MRS. DAISY DIXON DRAPER,
Treas. Window Fund.

Wanted: Better Democracy

By Rev. Charles F. Dole, D. D.

MANY thoughtful people are scared about the success of democratic government. Certain dangerous tendencies are seen working toward immense extravagance, waste, and even oppression. If the common saying, that "the cure of democracy is more democracy," means merely the making of more voters, or even compelling people to vote, it offers little promise of help. We ought to say "the cure of democracy is better democracy."

The truth is, we scarcely yet see real democracy, but a feeble approach toward it. Actual democracy is essentially a co-operative order and management of affairs. It is as truly coöperative as a church ought to be. When occasionally, under some common stress, as, for example, at the secession of the Southern States, people put aside for a while faction and partisanship, and unite for a great cause, you see democracy in action. At its best it is the working of the spirit of humanity; it is indeed a kind of religion, and never could exist in a country which had lost its religion.

We see so little of this type of real democracy that many do not believe that it exists, and do not even care to look for it. Our democracy is largely a crude "tug of war" between opposite parties. It is like what is said of our courts. The prevailing idea is to see who will win, not to do justice. So in politics the common idea is not to serve the public good, but to take part in a fight, or to look on and see who will win. Is not this so to a ridiculous extent? And whose business is it to look out for the public good, while the party men are lining up against each other, or, again, log-rolling with each other over private issues?

Perhaps the most serious menace in all democracies is the unintelligent worship of brute majorities. Can you obtain a bare majority for a given measure? The thing is at once supposed to become right. There may be no more intelligence behind it than in the whim of a despot. It may be a retrogressive measure, creating a class with special privileges, like city laborers or the Spanish War veterans, and therefore tending to undermine real democracy, and yet the hasty rush of a majority straightway hardens the thing into law. It may not even be the work of a *bona fide* majority, but of an urgent minority, while the body of the people stand mute, inert, and indifferent. Thus, a few of the people, or some special and selfish interest, by the mere show of a majority, may thoughtlessly lay vast burdens upon their fellows and on future generations, as if the reasoned remonstrance or protest of the most earnest minority existed for no other purpose than to be overwhelmed by a roll-call. Does any one think so ill of democratic government as to suppose it to involve a blind disregard of the opinions of its minorities? What ground is there for respect for the laws, the tax laws, for instance, unless they are framed out of consideration of the conscience and the best judgment of the people,—of the few who think about such things as well as the many who do not think about them at all?

We have a fashion just now to attach a referendum to pretty nearly everything in which legislators wish to avoid the responsibility for the use of their judgment and courage. No doubt the referendum is a good piece of the machinery of government. Along with the initiative, it seems to have a legitimate place, as a means of bringing undemocratic legislatures, too slow to sense healthy public opinion, to do the will of the people. The chief reason why we need these appliances is because we are only children in knowing how to get democratic service from our legislators. In a civilized commonwealth there would hardly be any call for the use of these instruments for the defence of the people from their own representatives. But such use of the referendum as is now thrust so often upon us is rarely the working of democratic principles. Do the legislators show their trust in the people by this frequent use of the referendum, or, rather, a lazy and even cowardly shirking of their duty as representatives? There can be no question but that they

are bringing representative government into contempt all over the world. What a cumbersome and unrepresentative method of procedure it is!

Much comment is made upon the frequent use of the referendum in Oregon. It looks as if betrayal of the interests of the people by their legislators in the past had driven the people of that state to desperation. Perhaps, also, the partisanship of the earlier period has wrought its perfect work in making independence, courage, and public-spirited leadership scarce commodities in political life. But whatever the faults of the referendum in Oregon (and they can hardly be greater than the blunders and sins of legislatures), they at least do one thing out there which most hastily conceived referendum measures, for example, in Massachusetts, fail altogether to do. They give the people information on the subjects referred for their votes. We are given no information. Thus, the citizens of Boston and Hyde Park only a little while ago were asked to say whether they wished to enter the bonds of municipal matrimony. Perhaps the Hyde Park people knew why they said Yes, but it is certain that most of the citizens of Boston had not the information needful to make up their minds on this rather important enterprise. The democrats of the school of Abraham Lincoln have plenty of trust in the people, but they are not so foolish as to trust people who are given no time nor means of informing themselves upon the questions at issue. Why, if legislatures insist upon making the people decide their questions for them, will they not make provision for all the voters to know briefly the reasons pro and con for the vote required? This would at least secure a little discipline of the intelligence of the voters, in place of the present expression either of unthinking sentiment or a vacant mind.

More important yet seems to be some limitation upon the caprice of hasty majorities. This plea is not in the name of a timorous conservatism, but of genuine and fair-minded democracy. If democracy is essentially the common action of a humane people who wish to act together, and not a conflict of classes or parties to defeat one another, ought not all important votes generally be required to win a substantial majority, say two-thirds of the votes, thus expressing the prevailing and honest public opinion of the time? Lacking this kind of support, is it not better public policy to wait till the people care enough to give the needful pressure of votes? Some one will think at once of our local option upon the saloon question. Is it righteous, by bare majority vote, to establish a crime in the face of nearly half the people, whom we have not taken the time to convert to agree with us? Would it not be better democracy, and better morality, likewise, to wait a little longer and work harder, so as to have back of our law a strong public opinion, in which case the majorities would not shuffle back and forth over the line as they do now?

Another cure of our present hasty and negligent use of the referendum at once suggests itself. If the matter is of importance enough to be referred to the people at all, why not require for its passage at least a majority of the qualified voters of the municipality or the state? Would it not, indeed, be in the interest of true democracy if bills passed by the legislature, in the face of any considerable remonstrance, and without the referendum, were given only a limited life, say three years, after which time they must be reconsidered?

May I say a word to those who are always disposed to rail against the referendum, and to give to the representative system praise more conventional than deserved? Why will they not do something to help perfect our legislatures in the line of good democracy? Many of us for years are hardly represented at all in the legislature. Rarely do we have a chance to make our votes effective. Thousands of votes are thrown away at every election. There are enough of these wasted votes to elect a considerable percentage of each legislature. Men of sterling courage and intelligence would be elected by any fair plan of effective voting. Every class in every commonwealth would be represented. There would be a constant pressure upon the representatives, no longer dependent upon party favor, to co-operate for the public good. Why will not our friends who admire the representative features of our democracy help to perfect that system, and so to give actual enfranchisement to a multitude of their fellow-citizens?—*From The Christian Register.*

WESTERN CONFERENCE NEWS.

The Joint Unitarian and Universalist Meeting Held at Cedar Rapids, Iowa, October 6th to 9th.

The annual meeting of the above named religious organizations was held jointly, and the delegates of the several parishes of the state were royally entertained by the members and friends of the Liberal Christian Church *(Universalist)* in Cedar Rapids. The opening session was a platform meeting with Rev. J. F. Newton presiding. After his fitting words of welcome, he introduced the speaker of the evening (Rev. Jenkin Lloyd Jones, of Lincoln Center, Chicago) in the following words: "When I think of Mr. Jones I think of that famous quartet of which he was one, and who helped to make Chicago better—David Swing, Dr. Thomas, Rabbi Hirsch and Mr. Jones. It is my private opinion, that when God made Jenkin Lloyd Jones, he did not do anything else that whole day, and it was a good day's work."

Mr. Jones took for his subject, "The Gates of the Future Stand Wide Open." The experiences of many years of active and useful service, the reflections of a keen observer, the wealth of a rich and wholesome faith and the optimistic hopes and visions of a great soul, that has climbed far up toward the mountain top of achievement, found expression, during the rapturous hour that the saintly man talked. It was good to be there.

At the close of Mr. Jones's address an offering, amounting to $22.05, was received for the Unitarian Ministerial Relief Fund.

The next joint session was at 11:30 Wednesday forenoon, and Rev. F. W. Millar of Osage preached the Occasional sermon, after which the Communion service was conducted by Rev. R. De'Estein Van Tassel, of the Unitarian Church, Sioux City, and Rev. Effie K. M. Jones, of the Universalist Church, Waterloo.

At 3:30 p. m., another joint session was held and Rev. E. Dean Martin, of the Unitarian Church, Des Moines, in his characteristic way, delivered an address upon the topic, "New Testament Ethics," an address intended to provoke discussion, as the Program Committee arranged, and which was to be followed by another address, upon the affirmative side, by the Rev. Laura M. Galer of Mt. Pleasant, but Mrs. Galer was not present to take her place as planned, and Rev. J. F. Newton was called upon to make the initiatory reply to Mr. Martin. The address did provoke discussion and it is hoped that the address may be published in the Advance soon.

The Fellowship Banquet, which was held at 6:30 p. m. Wednesday, was one of the most successful of its kind, yet held by the two bodies. A local paper said of it, "Probably never again will the Commercial Club rooms, especially the banquet room, hold such a gathering as that which met last evening, when over 100 Universalists and Unitarians held a joint fellowship banquet. Gathered around the festive board were ministers known from one end of the world to the other, and big speakers from several cities gave short talks."

The Spirit of Cedar Rapids is provocative of good-fellowship and the delegates from other cities brought their greetings and their humor, all of which helped to make a very enjoyable and profitable evening. Rev. C. A. Polson, of Boone, Rev. E. E. Gordon, of Orlando, Fla., Rev. J. F. Newton, of Cedar Rapids, Rev. R. D. Van Tassel, of Sioux City, Rev. Effie K. M. Jones, of Waterloo, Rev. E. C. Smith, Rev. H. W. McGlauflin and Rev. Jenkin Lloyd Jones, of Chicago, assisted by the toastmaster, Mr. J. M. Grimm, and the Universalist quartette of the local church, entertained the friends and inspired GOOD-FELLOWSHIP.

Thursday morning was devoted to the reading of the reports of the several parishes of both denominations within the state, all of which were helpful and encouraging. At the close of these reports Rev. H. L. Haywood of Webster City delivered a suggestive address upon "Approved Methods of Doing Efficient Church Work." At 7:30 p. m. a platform meeting, with Rev. E. C. Smith presiding, was held. Rev. Arthur L. Weatherly of the Unitarian Church of Lincoln, Neb., was the first speaker.

He took for his subject, "The Religion of Democracy." It is hoped that this address may be published in pamphlet form for distribution in the near future. Mr. Weatherly is a keen and clear thinker, with his face toward the heights of progress. He goes to the depths of a subject, and stirs the hearts and minds of those who follow him.

Rev. W. H. McGlauflin, D. D., the General Superintendent of the Universalist denomination, spoke upon the subject, "Our Faith and Our Field." This was an address to Universalists, more than to Unitarians, but it was an interesting sketch of the history of the birth, growth and opportunity of the Universalist Church, and Unitarians may well profit by the missionary zeal and sacrifices of some of the leaders in the Universalist denomination. The joint session of the Young People was held Friday morning at which addresses were delivered by Rev. Stanly Manning, of Minneapolis, and Rev. C. M. Perry of Iowa City. Thus closed a very successful and profitable Church Conference.

The business sessions were held in separate buildings—the Universalists using the church and the Unitarians occupying the Woman's club room in the City Library. The makers of the program, Rev. Mrs. Jones, of Waterloo, and Rev. Mr. Van Tassel, of Sioux City, wisely so arranged it that there were no frictions between the business meetings, the joint sessions, and the religious services.

The following resolutions were offered and adopted by the Unitarians:

Resolved, That a systematic effort be made this year, to increase the endowment fund to $10,000, that we may have a more satisfactory income for the prosecution of our state work.

Resolved, That the Secretary, under the direction of the Missionary Committee, be instructed to gather data, as to the towns most promising as fields of missionary effort.

Resolved, That the Treasurer be requested

to draft a form of bequest, to be sent to the ministers, clerks, or chairmen of Church Boards of Trustees urging their distribution among the congregations, and also that a leaflet setting forth our needs be prepared by the Secretary.

Resolved, That this Conference cordially commends to its constituents the advisability of making a great effort to send a representative to the next National Conference at San Francisco, Aug. 24 to 27, 1915.

Resolved, That the parishes of Iowa be urged to provide in their budgets for the current church year a sum sufficient to defray the expenses of at least one delegate, who should represent the parish.

Resolved, That a copy of this resolution be sent by the Secretary of the Conference to the chairman or clerk of the Standing Committee, or Board of Trustees of each church in the Conference.

Resolved, That an invitation be extended to the ministers and churches of Lincoln and Omaha, Neb., to come into the Iowa Fellowship.

Resolved, That we express our appreciation and approval of the work done at Perry by Rev. Mr. and Mrs. Pierce the past year, but that it is the sense of this Conference that it is unwise to attempt further work in Perry at this time.

Resolved, That we invite the Universalist State Convention to meet with us at such time and place as may be determined by a joint Committee on Interdenominational Relations, in 1916.

The 1915 Conference meets with the Iowa City parish. Delegates were present from Davenport, Des Moines, Iowa City, Keokuk, Manly, Mason City, Perry and Sioux City. Rev. Newton Ben Knapp of Brooklyn, N. Y., Rev. Jenkin Lloyd Jones and Rev. E. C. Smith of Chicago were also in attendance.

The following officers were elected:

President—Mr. R. J. Andrews, Sioux City.

Vice-President—Rev. C. M. Perry, Iowa City.

Representative to W. U. C.—Rev. E. E. Gordon.

Trustees to fill vacancies and expired terms—Rev. E. Dean Martin, of Des Moines, to succeed himself; Mrs. Geo. M. Soper, of Sioux City, in place of Mrs. Maude Sanford of Cherokee.

The officers and trustees of the association for the coming year are:

President—R. J. Andrews, Sioux City.

Vice-President—Dr. C. M. Perry, Iowa City.

Secretary—Rev. R. De'Estein Van Tassel, Sioux City.

Treasurer—Mr. H. H. Griffiths, Des Moines.

Trustees—Mr. Johnson Brigham, Des Moines; Mrs. Mary E. Adams, Mason City; Mrs. Sadie Passig, Humboldt; Rev. E. Dean Martin, Des Moines; Mrs. Geo. M. Soper, Sioux City.

Missionary Committee—Dr. C. M. Perry, Rev. E. Dean Martin, Mr. H. H. Griffiths, Rev. R. De'Estein Van Tassel.

Fund Commission—Mr. R. J. Andrews, Mr. H. H. Griffiths, Rev. R. D. Van Tassel.

Committee on Interdenominational Relations—Rev. R. D. Van Tassel, Rev. J. A. Kyle, Rev. E. Dean Martin.

Illinois State Conference.

The fortieth meeting of the Illinois Conference of Unitarian and other liberal churches was held at Alton, October 13-15th. While the attendance of delegates from other places was small, the local community furnished good audiences, completely filling the church at the session of the second evening. A gracious hospitality was extended to the visitors by members of the Alton Church. The absence of Mr. J. E. Williams of Streator, the President of the Conference, was greatly regretted, though we were glad of the opportunity for large service which kept him in New York City. At the Tuesday evening session Rev. W. H. Pulsford of Chicago spoke upon "The New Outlook," suggesting the larger universe, the wider horizons, the mightier faiths, that are opening for men in this generation. Rev. E. C. Smith of Chicago spoke of "The New Idea in Missions." He said that too often the missionary idea had been to impress a creed or to establish a control from without. The new idea in missions is related to and springs out of the new outlook. It seeks rather to confer than to convert, to help men to realize the possibilities of their own natures. In this it goes back to the words of Jesus—"more abundant life."

On Wednesday forenoon there was a discussion of Conference autonomy and a stirring paper upon "The Church and the Community Life" by Rev. H. H. Burch of Bloomington. He made us see how words oftentimes blind us to facts. He held that there was no community at all in the town where he lived—just men and women and children; and that all the associated activities of these people, whether streets or schools or whatever else, would be rightly conducted only when the right kind of men and women and children were at hand. He further declared that the chief business of the church in its relation to the community life was precisely the making of the right kind of men and women and children. The afternoon session was given over into the hands of the women. A most stirring session it was. Mrs. Robert H. Davis, Secretary of the National Woman's Alliance, spoke of "Woman's Duty to the Church." Beginning with an application of Cabot's "What Men Live By" and the importance which even a doctor of medicine perceived in worship, the chief business of the church, Mrs. Davis said "It is woman's duty to support the institution which more than any other helps to keep worship alive." Inevitably Mrs. Davis went on to speak of some of the things the Alliance is doing, especially of certain stirring experiences in connection with the quickening work being done in Florida under the auspices of the organization she represents. Mrs. George E. Wilkinson, chairman of the Alton V. I. A. Commission, spoke of "Woman's Place in Politics." It was a well-balanced, good-tempered yet incisive presentation of the subject. First, she spoke of the home-woman and showed how the results of political action touched the home so intimately that this woman could not avoid responsibility, then of the woman in industry outside the home and of how dependent she was in the conditions and in the rewards of her labor upon the regulations made

by political agents, of how even more clearly, although perhaps not more truly, this woman had a rightful interest in politics. It was not claimed that woman as such was better or wiser than man, but merely that she was different, that her scale of values was different and that in her coöperation political action would gain a wider basis and larger efficiency.

Mrs. Zilla Foster Stevens of the staff of the International S. S. Association gave the closing address upon "Woman's Claims on Business." She said that originally all business was carried on in the home and is therefore a child of the home, that in the main it exists to supply the needs of the home. Work in the home, before it was segregated outside as business, was characterized by the heart or affection put into it. The claim of the home upon business is that it shall again learn to do precisely this thing, that it shall make its first object the production of the things that best meet the needs of the home and think secondly of profits. She pointed out that some business men and business organizations were already catching this vision and were really trying to make business serve the home. She further said that when any business was clearly proved to be hostile and destructive of the home, then women demanded its complete abolition. With telling object lessons of charts and pictures she showed that the liquor business and the bad business of war were such foes to the home and that more and more women must unite in demanding their destruction.

In the evening Dr. Percival Chubb of the St. Louis Ethical Society spoke upon "World Ethics." He held that the present war in Europe showed the complete breakdown of Christianity, indeed of civilization, but that the war was due not so much to bad hearts as to wrong thinking, wrong ideas and ideals. He quoted from the recent book entitled *Germany and the Next War,* to show how certain ideas had become dominant in Europe until the nations were obsessed by them, while the self-control exercised by individual soldiers and the treatment of wounded foes went far to show that the human heart in Europe was just as warm and kindly as in more peaceful days. While the speaker brought witness to the mighty power of love, he held that for a world ethics it was necessary to lay the stress upon justice rather than upon love, that this war had come largely because world ethics had not yet appeared as a dominant force and that it was the business of our time and particularly of our land to construct machinery through which world ethics might work. Dr. Jenkin Lloyd Jones of Lincoln Centre, Chicago, spoke on "World Religion." While the war had disturbed his faith, it had not destroyed it. He felt that the way of redemption was along the lines of world religion, rather than of world ethics. Since the Parliament of Religions in 1893, some reminiscences of which he brought to the present occasion, Dr. Jones said he had grown more sure that sects should be destroyed or subordinated, that race religions should combine, that we should have not "religions," but "religion." Personal memories and stories from the time of our civil war and the lessons there learned helped give concreteness and inspiring power to this address.

On Thursday morning the patriarch and prophet of Unitarianism in Southern Illinois, Rev. Jasper L. Douthit, told a story of the difficulties and triumphs of a pioneer life. It was an interesting and inspiring story. While the difficulties were very real, it was hard for us of the present day to conceive of the conditions pictured. A thread of humor ran through the narration which rose to heights of eloquence, as he told how utterly worth while the struggle had been.

Rev. Albert R. Vail of Urbana gave a description of the Bahai movement. Out of personal contacts with the present leader, Abdul Baha, the reading of its literature and many contacts with its followers, the speaker had come to feel that we were here in the presence of something akin to the early days of Christianity. On its intellectual side, it is almost identical with our own Unitarianism, but in its mysticism, its self-sacrifice and its beatific vision it has something we do not possess and which we greatly need. This address developed a most unusual degree of emotion in those present, the speaker having largely succeeded in making himself a real channel for the manifestation of the spirit of the movement and its founder.

In the afternoon Dr. John W. Day of St. Louis spoke of "The Church of Today." He said the present war reveals the church of today as bankrupt. It has failed in its task. It seems not to have counted at all in changing the lives of men.

Rev. Albert R. Vail of Urbana spoke of "The Church of Tomorrow." He thought it would concern itself less with outward forms, stately buildings, and statements of doctrine and would concern itself more with trying to realize the presence of God. A group of followers of Abdul Baha, without stated leader, with democratic equality meeting to think upon the high things of the spirit, seeing God in each other's faces, was a prophecy of what may be.

Rev. Fred V. Hawley of Chicago had the topic "After the Church—What?" He said "I love the church, but in its present form it may not endure, what then? The things that really count will still abide. Indeed some of the greatest benefactors of the world today stand outside the church, as they are finding it too small for their expanding souls. Should the church as we know it go, reverence, the upward look, the aspiration of the soul, would remain. Fellowship, the blessed tie that binds together the souls of men, would abide, and love which leads to deeds of self-sacrifice, would still be here. The eternal values cannot be lost."

At the closing session Dr. George R. Dodson of St. Louis spoke of "The God Idea." He said that while experience always preceded reflection and while there was unquestionably religion before there was theology, yet the time came when for the further development of religion men must have theology, must think clearly and strongly concerning God. All else about a man matters little if we know what he really worships; for this indicates the direction in which his life is bound to grow. Just as the crystal is ever reaching out towards a certain form, so the individual man is ever reaching up, striving to become that which he really worships. So the idea of

God is the one directive force above all other forces that we know. Ever the new and better time has dawned with a new and better thought of God.

Dr. Rowena Morse Mann of Chicago was unable to keep her appointment, and Rev. Ernest C. Smith of Chicago treated the second topic of the evening "Jesus of History and the Christ of Faith." He said that the point we had reached in the Conference and the emotional experiences we had shared together forbade a purely critical treatment of the topic; that from the time of Jesus there had been an apostolic succession maintained by the touch of awakened soul upon awakened soul; that in this the influence of the Jesus of History is maintained throughout the centuries; that however little or however much we know about the man of Nazareth, this much at least is sure, that some other lives were quickened when they came in contact with him. Greek philosophy brought a system of thought into which this personality was fitted, so the Jesus of History became the Christ of Faith, a cosmic symbol into which as the ages went by men poured an ever-growing content until it represented to them both the constantly growing human ideal and the constantly self-renewing divine life. That legends and myth should be elements in this figure need not surprise us. So have we done with our own national heroes. The important question is not how shall we distinguish the Jesus of History and the Christ of Faith, but how may we so relate ourselves to the one, the other, or to both that our lives may be quickened and transformed? We may see that the God life in the world is not of private interpretation and not exhausted by Jesus or by other world leaders of other times and places; but what is really vital is "have we seen the heavenly vision, have we enlisted, are we entering into fellowship with him and with those others who reveal the life of God and who serve and help men?"

At the business session, the following resolutions were passed:

Resolved, That the hearty appreciation of this Conference of the bountiful and gracious hospitality received at the hands of the Alton Church and its members be placed on record and transmitted to our hosts.

Resolved, That this Conference cordially commends to its constituents, the advisability of making a great effort to send a representative to the next National Conference at San Francisco, August 24 to 27, 1915.

Resolved, That the parishes of Illinois be urged to provide in their budgets for the current church year a sum sufficient to defray the expenses of at least one delegate, who shall represent the parish.

Resolved, That a copy of this resolution be sent by the Secretary of the Conference to the chairman or clerk of the Standing Committee or Board of Trustees of each church in the Conference.

The following officers were elected:

President—Rev. Fred V. Hawley, Chicago.

Vice-President—Rev. W. Hanson Pulsford, Chicago.

Secretary—Rev. C. W. Reese, Alton.

Treasurer—Mr. George L. Parker, Bloomington.

SOUTHERN CONFERENCE NOTES.

Church of the Messiah, Louisville, Ky.

This church closed from mid-July to mid-September. The first three Sundays this autumn have brought out larger congregations than ever. The Sunday school has started with a new spirit and purpose to accomplish things. The Alliance and Junior Alliance have planned constructive work for the year. The Unitarian Layman's League will hold its October meeting shortly and there is a plan to organize the young men of the church (those under thirty years of age) for definite work.

At present there is a campaign in the city for the raising of money for the Associated Charities. The largest single subscription has come from a member of this church and as strong a team of workers as any is made up of men from our church.

Despite hard times caused by the war, we feel that most people still have a surplus, that is, they have money that they can give to those things they really care for and so we shall try to persuade people that they really care for their church and all other agencies working for the ideal of brotherhood. We are pointing out that "where thy treasure is there will thy heart be also," means where the heart is there will you spend your money.

New Orleans.

At the opening service the hall in the parish house was overcrowded, but the enlarged church, the new chapel, and the parsonage will soon be finished, and a rejoicing congregation and Sunday school and a happy minister's family will be moving in.

While everything has to be crowded into the parish hall Mr. Kent is trying the experiment with the Sunday school of a strongly religious service for the children, with a brief sermon-lesson to all but the primary classes, carefully prepared and dealing with the fundamental things of our faith—to work with God, not to be afraid, to be friendly, to be true.

Houston, Tex.

Rev. S. W. Maxwell, who recently entered our fellowship from another denomination, has taken charge of the new society organized in this city last spring, and the opening of the season seems promising. Mr. Maxwell is a vigorous and attractive preacher, and brings to this field a good deal of energy and devotion.

San Antonio, Texas.

The season began here the third Sunday in September with an encouragingly large congregation. A committee has been appointed to take in hand the working out of plans for a church building, and while the actual enterprise for raising money for the building will have to wait a little until Texas recovers from the financial setback occasioned by the disturbances in Mexico and the embarrassment of the cotton market due to the European war, it is the purpose of this committee to have a building program well in hand to be pushed

vigorously as soon as conditions warrant. The Sunbeams' Junior Alliance, an organization of young girls ranging from three to thirteen years in age, began the year's social activities with a charming little entertainment and sale at the residence of one of our ladies, and a sum was netted sufficient to provide for a children's hospital bed at the Protestant Orphan Asylum. Mr. Badger has announced a series of sermons on "Seven Devils in the Church—and in Society: How Cast Them Out?" the topics being: 1. The Devil of Bigotry: hostile to all Progress; 2. The Devil of Insincerity: betraying the Truth; 3. The Devil of Hypocrisy: defrauding Virtue; 4. The Devil of Timidity: afraid of things new; 5. The Devil of Worldliness: compromising with the Base; 6. The Devil of Cynicism: contemptuous of Ideals; 7. The Devil of Indifference: blind, deaf and dumb.

Jacksonville, Fla.

Rev. W. C. Pierce has called from the church in West Somerville to the pastorate of this church and brings to the work a rich fund of experience and personal equipment. Mr. Pierce is no stranger to the South having been pastor of the church in New Orleans during a period of peculiar difficulties, and more recently having a pastorate in Oklahoma City. We are glad to have him return into the fellowship of the Conference.

Oklahoma City.

From Oklahoma City we receive a most attractive calendar, which makes us realize that this church is still very much alive and tingling with the spirit of growth. The first announcement is of a series of sermons by the pastor Rev. Clarence J. Harris, on "What Think Ye of Christ?" which are promised to be "the strongest ever delivered in this city by the pastor, and will be a challenge to Christians to return to the Christ of the Gospels, who is too often the antithesis of the Christ of Creek and Dogma." The next most notable feature in the calendar is the attractive program of the Browning Club which meets twice in the month, alternating lectures by the pastor, and more informal programs by members of the club. There is a Study Class and Needle Work Guild, devoting one meeting a month to a study of Unitarian Thought, and one devoted to needle-work and sociability. There is also a Social Service committee. But it is to be regretted that there is no Woman's Alliance.

Atlanta, Ga.

The Unitarian Church of Atlanta has started the work of the fall without holding regular morning services. This decision was made by common consent as the time of the completion of the new church is near at hand. The builders are making rapid progress on the little building. It will be only the matter of a short time when we shall be under our own vine and fig tree with all departments of the church properly housed and at home. Every one is enthusiastic. Our notes are being paid without much delay, and that speaks well for us in the Southland when business is in much distress.

The annual meeting held on the evening of the twelfth of October was a time of good feeling and great encouragement. Reports from the Board of Trustees, Building Committee, Woman's Alliance and minister were filled with the spirit of good-will, fellowship and progress. Conspicuous in the year's work was the decision of the church in its June meeting to change its form of government from the usual congregational way of discussing and trying to settle all matters in open meeting, to the commission form. We are now on record that the attempt has proven eminently successful. It works well when such a group of men as compose our Board of Trustees are in the lead. The church has relaxed and is confident that the management will do everything for the best. We advise others to try this form of government as a means of putting down useless wrangles over insignificant points of church management.

The Woman's Alliance has been the usual faithful and optimistic band of workers. They came to the annual meeting with a glowing report. By the aid of the Alliances of the United States they have in their treasury for church furnishings over $500.00. They had previous to that time $200, making in all over $700 to be put into the new church. Meetings are being held regularly and a few new members reported.

It has been thought eminently fitting that some tribute of our love and esteem be shown the founder of the Atlanta Church. We know no more beautiful and practical manner of showing this feeling than in placing in the new building an art glass window. The design is Gothic in keeping with the architecture of the church. We are taking great pride in this particular feature. Rev. George Leonard Chaney was much beloved in this city. We hope we shall succeed early in getting the funds for this delightful feature of the new building.

THE NEW ENGLAND LETTER.

As I start to write these notes from old New England that readers of the Advance may know we are alive and moving, word is laid on my desk from Rev. William Safford Jones of the Channing Memorial Church; Newport, R. I. He is filled with enthusiasm over the late Ministers' Institute! That is good. When you stop to think, it is the natural, normal thing for the *guests* to enthuse whose welfare and happiness are provided for and whose one duty is to enjoy all the good that is offered. But when those *who do the work* and carry the burden and shoulder the responsibility enthuse, it is highly gratifying. So from many sources come these fine reports of the Institute.

How many of the men, I wonder, turned a thought to the revered Channing and to his letter written just a month later one hundred and six years ago in which he speaks of the same beach and rocks on which they gazed? "There is a beach," he says, "about a mile from the town. I never saw elsewhere such magnificence and grandeur and sublimity as the wild

scenery of nature here presents. The towering and craggy rocks, the roar of the waves, the foam with which they dash on the shore, their irregular succession, and the boundless ocean before, all contribute to inspire one with awe and delight. Here I go once a day." Holy ground that, even for the forward looking Unitarians!

Interesting accounts can be given also of the activities of the New London, Conn., Church where Mr. Swisher presides. New London is a very interesting, although, in many ways, a conservative town. It was here, only nine years to the month before Channing meditated over the beauties of his Newport beach, that the traitor Benedict Arnold landed, sacked and burned the town. New London still talks of the sacking! There in our beautiful church, people are zealous and consecrated. By the outside bulletin board they seek daily to spread messages of good will and liberal thought to passers-by. They contributed on Peace Sunday a hundred and twenty-one dollars for the Red Cross work. They maintain a very active Woman's Alliance for both home and outside interests while the Associated Charities' Secretary reports that the most enthusiastic workers in the city are people from the Unitarian All Souls parish!

Mention of Peace Sunday leads me to say that 'round in the Bay State, as I suppose all over New England, our people rallied splendidly to the occasion. One favorite way to show the deep feeling of sympathy with the nations, was to decorate with the belligent flags, our own conspicuous among them all. How peaceful and lovely they looked together! In my own church, where both German and French sentiment is represented, there was a splendid outpouring. Theodore Williams' poem "Our Neutrality" especially appealed to everyone. Among other Peace Meetings in Boston was the big one in Trinity Church where hundreds were turned away and another that overflowed the Vestry of "Dr. Hale's Church" where Charles Fleischer spoke in his usual vigorous style. Dr. Charles W. Eliot and Samuel Elder, Esq., spoke at the Boston Unitarian Club on the war situation and what could be done and the same theme was divided at the Newton Unitarian Club, Dr. Wendte speaking on Germany and the European War, and Mr. Lazenby of Lynn on England and the European War. How impossible it is to throw off the weight of this conflict, though miles of ocean roll between America and the catastrophe of Europe!

A very interesting letter comes from Mr. Ives of Andover, N. H., reporting the happy and invigorating condition of affairs in our New Hampshire churches. He speaks especially of Manchester, Concord, Franklin, Nashua, Laconia and the Church and Proctor Academy at Andover. All these places seem to feel new life and are answering nobly to the guidance of enthusiastic, faith-full steersmen. Sad losses and past discouragements have given up their hold and the forward movement is felt everywhere. Mr. Ives thinks it is due in part to the quality of our ministers in charge of New Hampshire work and in part to the influence of the summer meetings held last July at Andover. Already there is a demand that such meetings be made permanent. Our Unitarian School has now raised its standard so that on the one hand its students may enter college on certificate, or take courses that will efficiently fit them for agriculture, commerce, or home life. Its enrollment of students is already larger than last year. All this necessitates great outlay for endowment and Unitarian people of means, who see the value of education from our point of view, are again urged to remember the Academy in their bequests.

Readers may be interested in my journey about the headquarters on Beacon Hill the other day in search of news. Mrs. Guild of the Tuckerman School was very happy over two new courses, one on Comparative Religion given by Rev. C. T. Billings and the other on Home Nursing given by Miss Susan Tracy who has had long experience and has a rare gift for imparting her zeal to others. Up in the Alliance Room has been installed the fine lending library of 3,500 books, always increasing, which can be drawn upon from Seattle to Castine. In the Sunday School Department we learned of the return of Prof. Starbuck to the University of Iowa to resume his old chair, and of the incoming of Dr. Luther Weigle, who is offering courses on Sunday School Pedagogy. Miss Torr in the Young People's room showed me new tracts published for the help of the Young People's Unions and spoke enthusiastically of the address of Mr. Frederick Eliot on "Young People in Church Life," which the Alliance is now lending as a reading paper. In the Social Service Department I learned of Mr. Forbes' present trip through the Canadian Northwest; of Mr. Nobbs' activities among the Men's Clubs, several of which have joined the National League since the re-opening of the churches. Dr. Wendte was bubbling over with anticipations of the next meeting of the National Federation of Religious Liberals which has been invited to meet in Philadelphia after the "religious antics of Billy Sunday are over," as Dr. Wendte put it. As the host of the session is to be the Liberal Club of Philadelphia, composed of the Hicksite Quaker, Reformed Jewish, Liberal Congregational, Universalist and Unitarian fellowships, success is assured from the start. Another interesting item from Dr. Wendte was this: so interesting and profitable had been the last session of the International Congress of Religious Liberals to the *German* people, that they had begged to have the next Congress again in Germany offering to contribute *all* the expense entailed! Of course the War, Arch Destroyer, stepped in the way.

Not the least item of interest is the announcement that the dedication of the new building of The Second Church in Boston, which was founded when Roger Williams was struggling with his new settlement of Providence, R. I., will be dedicated the eighth of November. What has the future for this ancient Society and what has the Society for the future? Surely the society to which Emerson once ministered must have its service and contribution for the twentieth Century.

Rev. Samuel Maxwell, the present minister, promises to have a sketch of the organization and a cut of the church for our December issue.

A good deal of interest has been created in the political situation of Masachusetts by the Progressive Party coming out flat-footed for Equal Suffrage and National Prohibition! This was the leading of Joseph Walker, its candidate for Governor of State. I called up Mr. Walker one day and among other things asked him what chance of success he thought he had. Three phrases in his answer struck me particularly. He answered that although the *immediate success* might be doubtful, still he believed *when the people began to think* on them he would gain their support, for *he knew he was right!* Those phrases surely smack of Unitarian sentiment. Can he be one of Dr. Lyons' men at the First Parish, or connected with our Brother Van Ness? So the *everlasting ought and right* of religion, *its unconcern* in the *immediate success* if only *eventual success* for high enterprise may be won, enters political life and again demonstrates that religion, patriotism and good citizenship are all of a piece, *too much of a kin to be sundered!*

CHARLES PHELPS WELLMAN,
Dorchester, Mass.

THE MIDDLE STATES LETTER.

A feeling of consternation at the utter collapse of conventional Christianity, at the retardation of the social movements, at the frightful cost of the conflict, at the loosing of the ape and tiger in man, brooded over our churches as the summer wore away and the time came to resume their services. This has given way to a grim determination and an even enthusiastic devotion as the realization has come that only a true religion can lift mankind out of the era of war. Never have our mission and our duty seemed as clear or the world's need of our gospel so great. To save it from itself humanity must develop religion. It cannot accept any religion which fails to accord with its most enlightened reason and its highest moral conception.

The men in our pulpits have found it impossible to avoid the one theme that focuses the world's thought today and are preaching on various thoughts suggested by the great war. They cannot, like Nero, fiddle while Rome burns. There was a general welcome given to the opportunity presented by the Day of Prayer for Peace proclaimed by the President. An unusual attendance that vied with that of Easter gave a great opportunity. Special collections were taken for the Red Cross, the Belgian Relief Fund or the Committee of Mercy. Probably few such offerings approached that of the Church of the Saviour in Brooklyn where $2,139 was given, half specially designated for the Belgians while the rest went for the Red Cross. A well-attended peace meeting was held at the Church of the Messiah where moving addresses by John Haynes Holmes, Frank Oliver Hall, Florence Kelly and Rabbi Stephen S. Wise proclaimed the uncompromising position of the advocates of peace.

There are new personalities at work in our metropolitan district. Rev. Charles H. Lyttle begins his first full year of work at the Second Church in Brooklyn. Rev. A. R. Shelander has been settled at Passaic and Rev. A. G. Singsen, who recently graduated from Meadville, has just been ordained and installed at Hackensack. There seems every possibility that Mr. Singsen will serve the church at Ridgewood as a supply. Farther afield Dr. Addison Moore, recently connected with the Fifth Ave. Baptist Church and associate leader of the Rockefeller Bible class has accepted a call to the Schenectady Church.

Rev. Joseph A. Kyle who accepted a call to Elizabeth last November and whose work was beginning so auspiciously there has just resigned to go to Davenport, Iowa. On the eve of his departure he was married to Miss Gertrude Abromeit of the Elizabeth Church Rev. Philip S. Thacher who accepted a call to Hamilton in March has resigned to take effect at once. It is probable that a young man from the Buffalo Church who is entering our ministry will take charge of the Hamilton Church. The vacant pulpits within the Conference are Plainfield and Elizabeth, N. J., and Troy, N. Y.

Rev. F. M. Bennett, whose work as Field Agent last year covered the entire Conference with a rare thoroughness and meant the careful investigation of so many fields, has accepted a call to Youngstown, O. His closing labors as Field Agent were interesting. He went to Morristown, N. J., and held a service with an attendance of 25 and secured the names of people interested in the liberal faith. Mr. Bennett then went to Huntington, W. Va., where Rev. Wm. A. Sunday was holding a revival and attacking Unitarians in his customary fashion. Mr. Bennett held three services with audiences ranging from 80 to 125 and distributed 1,000 tracts. He later returned and held other meetings and secured pledges to support a liberal church in Huntington. The American Unitarian Association at the September meeting of the Board authorized the sending of a Field Agent to Huntington and arrangements have been made for Rev. Wm. Channing Brown to go there though his recent operation will doubtless delay his going.

"Billy" Sunday's campaigns have come to be recognized as the great opportunities of our churches. Our Philadelphia churches are looking forward eagerly to his coming this winter. The Lancaster Church is carefully planning to take advantage of the coming to Lancaster of a like evangelist. The churches nearest Paterson, N. J., are wondering how the "Billy" Sunday meetings there can be best used. There can be no question of the success of "Billy" Sunday in turning the thoughts of even the thoughtless to the deep and real things of life and he leaves a deep impression upon communities and individuals which is largely good. But his cheap and vulgar methods, his antediluvian theology, his willingness to profit personally to the extent of tens and scores of thousands of dollars per year for his work and his savage and childish attacks on liberals, all weaken his cause and make his campaigns, while creating a widespread interest in reli-

gion, redound to the upbuilding of rational and modern churches. He is our great missionary-at-large, one of the most valuable assets our liberal faith possesses.

Several building projects have made satisfactory progress or reached their welcome completion. The Rutherford Church has completed its parish house. This is detached from the church and will be made as widely and constantly useful as possible in social and civic as well as churchly ways. Its dedication marks the completion of nine years of careful planning and patient tactful effort on the part of Miss Padgham.

The Wheeling Church is completed, thanks to a gift of $500 from the A. U. A. and was dedicated October 25th. Dr. L. W. Mason of Pittsburgh represented the Conference at the service and Dr. S. A. Eliot the A. U. A.

The Flushing society hopes to use the basement of the new church for services this fall though they need more funds than are now in sight to complete their building. They have expended about $7,400 on their building and have money set aside for furnishings. The Board of the Middle States Conference has recommended their appeal for their building fund to the churches of the Conference which responded to a like request last year to the extent of $700. They still need $1,600 to complete their new church.

The White Plains Church is anxious to begin its building. Its growth last year under the pastorate of Mr. Fairley was most satisfactory. Their present room will hardly hold more than the present attendance. The Sunday school has to go to an office room several doors away. With a growth the present year equal to that of last year the quarters now occupied will be entirely inadequate. With $1,700 pledged by the present congregation to their building fund and $2,000 voted by the A. U. A., provided a like amount is given by the metropolitan churches, the White Plains people are hoping to raise the $10,000 necessary for an adequate church, $3,000 from themselves, $2,000 from the A. U. A., $3,000 from New York and Brooklyn and $2,000 elsewhere. We have few new movements so nobly and adequately conceived or so ably administered as this important movement in the suburban development north of New York.

The newly started work among the Italians of New York and Philadelphia under the direction of Mr. Taglialatela will be continued under the direction of the Executive Committee of the Conference. The long illness and death of Mr. Taglialatela's daughter and the difficulties of summer work and a lack of understanding of the work and hearty cooperation with it on the part of our New York churches have delayed its starting with force and the difficulties involved are great. Many of the Italians in America have ceased to have any sympathy with the Catholic Church in which they were raised. Mr. Taglialatela is fortunate in conducting a literary magazine which goes into the homes of many of the more intelligent Italians. There is probably no one better placed or prepared than he for doing this notable work among the new Americans. The New York and Philadelphia churches and the New York League are now supporting it. In Philadelphia as a result of his work eighteen people, sixteen of them new, have applied for membership with the First Unitarian Church of which Mr. St. John is minister.

The Middle States Conference is to meet in Syracuse on November 15th, 16th and 17th.

The public-spirited and markedly independent type of people who support our liberal churches is strikingly shown by an item in the *Bulletin* of the Rochester Church which notes that members of that church are candidates on the Republican ticket for Congressman, on the Democratic ticket for Delegate-at-Large to the Constitutional Convention and for State Committeeman, on the Progressive ticket for Congressman, for Sheriff and for County Purchasing Agent, on the Prohibition ticket for State Committeeman and on the Socialist ticket (both women) for Secretary of State and State Senator. This active church, through its Missions Committee, is advertising six of the Unitarian tracts in *The Rochester Democrat and Chronicle, The Ontario County Journal, The Batavia Times, The Cortland Democrat and The Seneca Falls Review.* Dr. and Mrs. Gannett are to spend the winter with their children in Cambridge, Mass.

So runs a fragment of the record. The leaven is at work. EDGAR SWAN WIERS.

CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance held its first meeting of the year 1914-15, October 1st, at Unity Church, Evanston, Illinois.

Mrs. Long, President of the Alliance, gave an unusually interesting talk on "Canberra, the New Capital of Australia."

A prize of eight thousand dollars ($8,000) offered by the Government of Australia for the architectural plans that would be accepted for the building of this city was won by Mr. Griffin, a young Chicago architect who was largely assisted by his wife, both of whom drew the plans for the beautiful All Souls Church, in which the Alliance meeting was held.

"Canberra," the beautiful city that is to be, is situated between three mountains and has streets two hundred feet wide, beautiful lakes and parks, and is entirely under Government control.

There were thirty members in attendance at the meeting, with a collection of three dollars and twenty cents.

On motion, it was decided to give a one o'clock luncheon in the parlors of First Church, Monday, October 19th, in honor of Mrs. Robert B. Davis, Corresponding Secretary of the General Alliance.

ELEANOR JOHNSON LYNN,
Secretary.

NEWS FROM THE CHURCHES.

Rev. Walter Albert Smith was ordained and installed at Unity Church, St. Cloud, Minn., on Sunday evening, October 11th. The sermon on "Faith, the Energizer" was given by Rev. Ernest C. Smith of Chicago. The ordaining prayer, the right hand of fellowship and the charge to the people were given by Rev. Wilson M. Backus, of Minneapolis. The scripture reading and the charge to the minister were given by Rev. Elmer S. Forbes of Boston. The welcome to the ministerial work in St. Cloud was

given by Rev. Lewis R. Levering, St. John's Episcopal Church. A telegram of congratulation and good wishes from Rev. Paul D. Dansingberg, the former pastor, was read. Despite the rainy evening the church was well filled and the spirit of hopefulness and consecration was very evident. The new minister and his wife are receiving the cordial support and coöperation of the church, which is looking forward to even more effective work than in the past.

Mrs. Robert H. Davis, Secretary of the National Woman's Alliance, is making an extended visit to this district. In addition to taking part in programs of the Illinois and Michigan Conference, she has visited or is yet to visit Kalamazoo, Quincy, Keokuk, Davenport, Iowa City, Humboldt, Sioux City, Omaha, Kansas City, Topeka and Wichita.

Ohio.

The date of the dedication of the new church building at Dayton has been set for November 22nd. It is hoped that there will be a genuine service of thanksgiving.

Michigan.

All Souls Church at Grand Rapids began its new church year September 1st, under the leadership of its new minister, Rev. Daniel Roy Freeman. The class on "Religion and Life" has considered for four meetings "The Roots of the Present War," and is now discussing for four meetings "The Ethics of Interest on Money and of Inheritance of Property." A reorganization of the Sunday school has been effected with special stress upon the kindergarten department.

Iowa.

The church at Davenport has extended a call to Rev. Joseph A. Kyle of Elizabeth, N. J. Mr. Kyle has accepted the call and begins his work the first of November. This is really a homecoming, for Mr. Kyle grew up in Iowa and went from the State University to the Meadville Theological School. Upon graduation he went to Germany as Cruft Fellow and now after a year's service in the East comes back to the home state.

Wisconsin.

The Woman's Alliance at Kenosha has sent out a very attractive program for the season of 1914-1915. Some of the subjects touched upon are "Schumann and Schubert," "The Diplomacy of Benjamin Franklin," "The Westwood Movement in America," "Community Problems," "Housing," "Recreation," "Help," "Children" and "Adult Delinquents."

Kansas.

At Lawrence the congregations are averaging well and some accessions to the church are recorded. Prof. Stevens continues to efficiently lead the Sunday school. The minister's study class has devoted the winter to "Comparative Religions." The Young People's Society lost heavily through the graduation of several leading spirits of the past few years. The Junior League is studying "The Characters of the Liberal Spirit down the Ages of Christian History." The travel club is fitting up a room in the basement of the church for club use. At Wichita a further payment on the gift of Mrs. L. S. Carter has been received.

NEW BOOKS.

THE GOD WHO FOUND HIMSELF: or The God of Science and the Illusion of Self; an Interpretation of the Philosophy, Religion and Ethics of a Rational and Scientific Monism; by Alfred Ward Smith. Boston: Sherman, French and Co. 177 pp. $1.25 net.

The author has selected a very picturesque title for a very thoughtful and interesting book, but his title is hardly accurate or scientific. "The God Who is Going to Find Himself—Sometime," would more closely approximate Mr. Smith's dominating idea, and we fear that Rudyard Kipling's romantic spell more than the cold promptings of science led to this rather bizarre christening. Mr. Smith certainly carries the philosophy of Monism to its most picturesque extremes. The universe is a living organism whose brain and seat of self-realization is the mind of man. "As the eye and the brain is to the whole human body; as the rose is to the rosebush; as the little carbon filament in the electric lamp is to the whole lighting system, so is man—the cosmic organ and a function—to the whole cosmic and organism." "All being is one Being; there is but 'One without a second.' Hence the knower and the known, the subject and the object are really and truly one; all knowledge is self-knowledge." The illusion of personality is that one's life is separable from the great sum of life, that one's thought or will has distinction apart from the all-comprehending Will and Thought. Of course the monistic theory affords fascinating pastime for facile intellects. It contains within itself an alluringly elusive soul of poetry and gleam of ideal truth, which bring inexhaustible inspiration and excitement to philosophic imagination; and while Mr. Smith's volume contains very little that is strikingly new, and nothing that is fundamentally original, yet his manner of unfolding his thought is attractive and full of grace, and its humanistic aspects are vitally suggestive and valuable.

The trouble with Monism is that it defeats its own philosophic ends by its limitless claims. The Unity that is everything, the Personality that embraces all, the Universe of which "every part is eternally changing" while the "Universe as a whole never changes"—(whatever that may mean)—comprehends too much to have vital significance to man's practical thought. His concern, after all, is in the drama of change, and the problem of the responsibility of his own being as contrasted with, though related to, other being. To say that "The Universe is eternally conservative and remains 'in statu quo'; it neither grows larger nor smaller, higher nor lower, better nor worse; it is good, we have scientific reasons for believing, and does not need to grow eternally better"—is to pronounce the *reductio ad absurdum* of the whole monistic theory. If the Universe is God, and the only "One to

which there is no second," and that God and that Universe is so eternally complete that it need not grow better, then what does it mean to have "God finding himself?" If the God self-found is no advancement on the God unfound, why the process of the self-finding? What does it mean to have "parts eternally changing" if their eternal change has no significance to the holy whole? And ultimately, what does it mean for you and me to have consciences with grim conflicts of tragedy and temptation and triumphs through self-sacrifice, or failure through lapse of ethical integrity? What is the grim drama of life worth, anyway? What's the use trying to get anywhere in progress, if the field of our striving is a Universe that never changes, and our starting-point is co-terminous with our final goal? The mystery of being is very far from solution by any philosophy as yet; the monistic fancy has many aspects of beauty which appeal to our poetic imagination; undoubtedly it presents many elements of profound and noble truth. But the final solution of the problem of self-realization does not lie that way, we believe,—at any rate in any of the forms in which the theory has as yet been presented. The more modest and more practical methods of inquiry enterprised by the more modern philosophers, especially Bergson and Eucken, are turning men's thought in other directions to more resolute purpose.

CHRISTIANITY AND CIVILIZATION: Five Lectures delivered at St. Paul's Cathedral, London, by the late R. W. Church, Dean of St. Paul's. The Macmillan Co. 50 cents net.

This is a reprint of five significant lectures delivered so long ago as 1872 and 1873, yet having a persistent "modern value." The Macmillan Co. is surely doing a great service in issuing the popular series of inexpensive reprints to which this volume belongs—a series of wide range both as to topic and time. Of course Dean Church is not a Prof. Rausenbursch, and nineteen hundred and fourteen is a generation later than the day when these lectures were written, and the problems of the relation of Christianity to Civilization read differently now from what they did in the Dean's gracious days. Yet this volume has a value of its own which is not outgrown and of course Dean Church's manner of telling his story and presenting his points is full of charm and lucidity.

THE TEST: by Burt Estes Howard, American Unitarian Association. 130 pp. $1.00 net.

Prof. Howard had a picturesque style, and eloquent diction and in the heart of it all glowed a genuine fire of spiritual exaltative and ethical idealism. This little volume, brought together by his wife since his death, is well representative of his vim and spirit. The range of topics is certainly illustrative: "The Test"; "The Message of Micah"; "What Think Ye of Christ"; "The Best Apologetic"; "Inspiration"; "The Dreamers"; "A Transparent World"; "The God of the Open"; "Authority in Religion"; and "To an Unknown God;" are the chapter headings.

THE HERESY OF CAIN: by George Hodges, Dean of the Episcopal School, Cambridge, Mass. The Macmillan Co. $1.25, net.

This is obviously a collection of sermons and occasional addresses, brought together by a selective unity of theme. The "Heresy of Cain" is unbrotherliness—the belief that one is not concerned in his brother's welfare. This heresy is more fatal in the Christian church than the heresy that denies the trinity or the validity of Apostolic Succession, and perhaps is no less prevalent. Dean Hodge's thought is always direct, simple and incisive, his spirit splendidly progressive and sympathetic with the new social impulse which is astir in the churches—some of the churches today.

THE REVIEWS.

Yale Review for October: opens with two unpublished poems by Robert Browning, one in Latin; "The American Reviewer" by Bliss Perry; "The Powers of the President," by Ex-President Taft; "Life as the Scientist Sees It," by John Burroughs; "A Group of Sonnets," by Charlotte Wilson; "Municipal Government," by George McAneny; "The Enigma of Genius," by Hugh Walker; "Francis Thompson," by Charlton M. Lewis; "Teaching English," by Henry Seidel Canby; "Habit Formation and Reformation," by Eliott Park Frost; "Apropos of M. LeGrand," by Arthur Cotton; and "The Future of Turkey," by Sir Edward Pears.

The Unpopular Review for October contains challenges of this sort: Some Free-Speech Delusions: Is Socialism Coming? The Republic of Megaphon; The Curse of Adam and the Curse of Eve; Taber and Temperament; On Having the Blues; The Principles and Practice of Kicking; The Gentleman Sportsman; Trade Unionism in the University; Monarchy and Democracy in Education; Our Debt to Psychical Researches and three articles on the War, by a Historian, by an Economist and by a Man in the Street respectively.

The Harvard Theological Review for October contains: "Mysticism and Modern Life," by Prof. F. E. Peabody; "The Motive of Individualism in Religion," by Warner Fite; "Drunkenness," by Robert A. Woods; "The Growth of the Incarnation," by Edward S. Brown; and "The Essence of Christianity and the Cross of Christ," by Benj. B. Warfield.

The Constructive Quarterly for October has among other articles of interest the following notable contributions: "Spiritual Factors of Unity," by Henry Power Bull; "Nonconformity: Its Ideals and History," by Alfred E. Garvie; "Outside the Church no Salvation," a very significant article from Roman Catholic Viewpoint," by Jean Rivière; "A United Christendom and Islam," by S. M. Zwemer; "Orthodox Ritual in the Divine Service of the West," by Archbishop Leoni Turkevich of the Russian Church: "Votaries of Personality," by W. R. Thompson; "A Study of Anthropomorphism," by Bishop David R. Greer; "The Church of England in Relation to other Reformed Churches," by W. H. Griffith Thomas; and "Decay and Growth of Ethical and Religious Ideas Among Industrial Workers in Germany," by Walter Classen.

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WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God our Father.